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ABSTRACT

This publication consists of papers presented at w workshop held at Arizona State University in Tempe to discuss problems concerned with both inservice and preservice training of teachers to work with American Indian children. Discussions centered around two major areas: the problems involved in proper training of the teachers and suggested solutions to these problems. The problems discussed include 1) teacher characteristics, school characteristics, cultural differences, the system, and selection and recruitment of teachers. Hopkins Smith outlines several criteria for the selection of teachers for Indians. Joe S. Sando identifies the stages of acculturation and stresses the need to move beyond these: 1) bewilderment and frustration concerning Indian culture; 2) rejection of Indian society; and 3) semi-acculturation, with the beginning of pride in Indian culture. Lyal Holder provides a conceptualization of what he believes to be effective in training teachers for Indians. Willard Bass lists 20 selected problems, along with the comments on the research and/or development needed in each area, and demonstrates a strong concern about teacher attitudes. Finally, selected excerpts from "The Education of Indian Children and Youth" by Robert J. Havighurst discuss the goals of Indian education, the quality of teachers and administrators, and recommendations for curriculum, career development, college and post high school education, Indians in the urban school system, and finance. The introduction by Everett D. Edington and overview by Joel L. Burdin provide summaries of the workshop and the problems of Indian education respectively. (MBM)

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SCHOOL PERSONNEL PREPARATION FOR AMERICAN INDIANS: PRESENT STATE AND NEEDED STEPS

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CONTENTS

Foreword iii

Part 1. INTRODUCTION

"Workshop on Training Educational Personnel To Work with American Indian Children: An Analysis," Everett D. Edington. . 1

Part 2. PAPERS PRESENTED AT THE WRITERS' CONFERENCE

"Meaningful Education for Indian Students," Hopkins Smith . . . 6
"Needed Changes To Serve Indians," Joe S. Sando 13
"The Training of Teachers of Indians--A Conceptual Model," Lyal E. Holder 19

Part 3. OVERVIEW

"Schooling and Teachers for Indian Children and Youth: Six Perspectives," Joel L. Burdin 33

Part 4. EXCERPTS FROM MAJOR RESEARCH STUDIES

"Recommendations for Research and Development," Willard Bass. .43
"The Education of Indian Children and Youth: Selected Excerpts," Robert J. Havighurst 53

Bibliography of Bibliographies 66

About ERIC 67

FOREWORD

A group of concerned individuals met in late 1970 at the request of the two ERIC Clearinghouses identified below to think through some vital issues, alternatives, and strategies concerning the education of American Indians. Action is urgently required in this area, for we have too long ignored or maltreated our nation's first citizens. Misnamed by Columbus in the false assumption that he had reached India, the Indians have been misunderstood ever since.

The time has come to listen with respect to Indian voices about their own life-styles. Particularly in education, Indians must direct their own affairs. We believe that this would not spawn separatism, for Indians recognize that they are a part--unique indeed--of the total society. We believe that Indian-directed education would develop sound self-concepts which would enable Indian citizens to participate in their own society as well as that of the majority. Past efforts to create red-white men have failed.

The writing group which met at the Indian Education Center, Arizona State University, was mixed racially but united in spirit; a sincere desire was evidenced to create a publication which would be useful in stimulating progress in Indian education. Each individual present recognized that preservice and inservice school personnel preparation is a key prerequisite.

In attendance were Joel L. Burdin, Director, ERIC Clearinghouse on Teacher Education, Washington, D. C.; Everett D. Edington, Director, ERIC Clearinghouse on Rural Education and Small Schools, Las Cruces, New Mexico; George A. Gill, Assistant Professor, Arizona State University, Tempe, Arizona; Lyal E. Holder, Associate Professor, Brigham Young University, Provo, Utah; Anita Pfeiffer, Director, Follow Through Project, Rough Rock Demonstration School, Chinle, Arizona; Joe S. Sando, Director of Education, Albuquerque Pueblo Council, Albuquerque, New Mexico; Eugene Sekaquaptewa, Indian Education Center, Arizona State University, Tempe, Arizona; Mamie Sizemore, State Education Department, Phoenix, Arizona; Hopkins Smith, Community Action Program, Mescalero, New Mexico; and H. W. Sundwall, Director, Indian Education Center, Arizona State University, Tempe, Arizona.

The publication consists of papers presented and discussed, two summaries of the papers and discussions, and two excerpts from major research studies. One research study is by Willard Bass, Southwestern Cooperative Educational Laboratory, whose illness prevented his planned participation in our conference. The other research study is by Dr. Robert Havighurst, University of Chicago, who directed a major national study on Indian education.

We acknowledge with appreciation the several persons who helped in planning and carrying out the "writers' conference": Dr. Sundwall, meeting arrangements; Dr. James Olivero, Director of SWCEL, ideas on participants and topics; Janice Herman, typing; and, especially, those who read papers and all who interacted.

The ERIC system has abstracted and indexed many publications on Indian education, reported these documents in Research in Education, and thereafter made it possible for readers to secure those documents from the original publishers or from the ERIC system in the form of microfiche (microfilm) or hard copy (paper copy readable to the naked eye). This is but another tangible expression of commitment of improving educational opportunities for American Indians--our pioneering citizens.

Joel L. Burdin, Director
ERIC Clearinghouse on Teacher Education

Everett D. Edington, Director
ERIC Clearinghouse on Rural Education
and Small Schools

April 1971

Part 1

INTRODUCTION

WORKSHOP ON TRAINING EDUCATIONAL PERSONNEL TO WORK WITH AMERICAN INDIAN CHILDREN: AN ANALYSIS

Everett D. Edington

This analysis is the result of a one-day workshop held at Arizona State University in Tempe to discuss problems concerned with both in-service and preservice training of teachers to work with American Indian children. Discussions centered around two major areas: the problems involved in proper training of teachers to work with Indian children and suggested solutions to these problems.

PROBLEMS

The problems discussed at the workshop were divided into five major areas: teacher characteristics, school characteristics, cultural differences, the system, and selection and recruitment of teachers.

Teacher Characteristics

Many of the problems center around the teachers of Indian children, the majority of the teachers being foreigners to the children. Most of these teachers are not Indian and come from different backgrounds than the Indian children. The teachers thus are unable to project themselves into the Indian situation and need a better understanding of the Indian problems and backgrounds. As a result, many teachers are quite rigid in their instructional methods and are not flexible enough to meet the needs of the Indian children. Another problem is that of getting teachers to leave urban communities and come to the remote rural areas where a great many of the Indians reside. Many teachers also hesitate to live in the Indian communities and would prefer to live even 30 or 40 miles away and commute to the communities where they teach.

School Characteristics

Quite often, Indian children in Anglo schools are not accepted. A great many Indian children at the end of the sixth grade are changed to another school in an entirely different community. They find it very difficult to be accepted in new schools after leaving the elementary

school. Many of these schools also fail to provide proper housing facilities for the professional personnel who live in the Indian communities.

Cultural Differences

Most teachers consider all Indians as one group and fail to realize that there may be differences not only in groups of Indians but in individuals as well. There is also a lack of recognition for Indian culture and history. Teachers seem to ignore this completely as they work with Indian children. Another culture-related problem is that teachers and schools often fail to realize that the Indian child's mother tongue may not be English; it is quite difficult for such a child to bridge the gap from his native language to English. Because of the teacher's unwillingness to recognize this problem, many Indian children fall behind and eventually drop out of school.

The System

We have very little research concerning the training programs of teachers and how these programs should be modified for those who are working with Indian children. Certification programs need to be reviewed in light of the type of people with which teachers are working. There should be some indication of how teachers perform with different types of minority group children rather than emphasis on the types of courses teachers may have had. The system often fails to involve the constituency (in this case, the Indian people) in the control of the education of their children. Indian parents are rarely included on the school boards where their children receive their education. In most cases, Indian parents also fail to engage actively in parent-teacher associations and other organizations which help communication between parents and the school.

Selection and Recruitment of Teachers

More adequate methods of recruitment need to be devised. At the elementary level, there needs to be greater selection and recruitment of males to work with Indian children. This is for all types of professionals, including teachers, teacher aides, counselors, and administrators. If

we are also to attract more Indians into the teaching profession, we need to revise our testing programs and methods of selecting personnel in higher education. Many of the present tests are culturally biased and are not adequate for the selection of Indians into institutions of higher education.

SOLUTIONS

Participants of the workshop suggested solutions in terms of three areas: preservice and inservice teacher education programs, selection of personnel to work with Indians, and the educational system itself.

The following suggestions were given as solutions to problems related to teacher education:

1. Student teachers should be given an opportunity to inquire and determine if they are interested in working with the Indian children.

2. Teacher training programs should emphasize rural expectations to teachers working with Indian communities.

3. Teachers should be subject experts in the chosen field, as well as being trained to work with the given group of people they are to teach.

4. The preservice training of prospective teachers should give them plenty of opportunity to spend time with the people they are to teach. Those working with Indians should, early in their training program, live and work with the Indian people. If this cannot be adequately provided, then simulation of the problems which will be encountered should be provided in their classwork. Student teachers should have opportunity to work with a number of children with different backgrounds and cultures in order that they may determine the similarities as well as the differences.

5. The teacher should become the student in learning the Indian customs and language from the Indian children.

6. The cultural and historical background of Indian children should be included in the teacher training program.

7. Prospective teachers should have experience in curriculum development and the development of materials to be used in the classroom. Many times, teachers of Indian children find that materials which they have are not adequate for the children; thus, these teachers need to be able to develop materials of their own.

8. Prospective teachers of Indian children need to be taught that there are differences among the Indians and that the problems of various tribes and those people in various locations may be quite different.

9. Preservice training should emphasize the ability to adjust to new and different situations.

The second group of solutions focused on selection of people to work with Indian students:

1. During the training programs, student teachers who do not desire to work with Indian children should realize this early and should be eliminated from any program which trains teachers for the Indians.

2. A program should be provided for high school students interested in careers in education so that they may have an opportunity to work with all ages and ethnic groups of children. Such a program should be emphasized with Indian children.

3. Student teachers who can relate well with the Indian people should be selected.

4. More research is needed to develop criteria to be used in the selection of Indian people in higher education.

The third group of suggested solutions centered around the educational system itself:

1. Superintendents and boards should have a better orientation to the needs of Indian children.

2. States having large numbers of Indians need Indian people on state certification committees.

3. States having large numbers of Indians need planned programs for the training of teachers to work with Indian children.

4. It is important at the earlier years of an Indian child's schooling to have a teacher of Indian origin with him. This may not be as important as the child grows older.

5. Indian people should have a say in the selection of the professional people working in their schools.

6. Adult education should be provided as a part of the program for Indians. This should include both parent and community activities.

7. The recognition of cultural and language differences must be integrated throughout preservice and inservice training programs, as well as throughout the educational system itself.

All of the participants of the workshop agreed that programs for the training of teachers to work with Indian children should be initiated as soon as possible in those areas where Indian people live. This should

be a joint effort by state departments of education, universities, Indian people, and the Bureau of Indian Affairs. It must be recognized that the teacher is the most important facet of our educational system. If we do not train the teacher adequately to work with the Indian people, it is unlikely that any improvement will occur in the education of American Indians.

Part 2

PAPERS PRESENTED AT THE WRITERS' CONFERENCE

MEANINGFUL EDUCATION FOR INDIAN STUDENTS

Hopkins Smith

CULTURAL EDUCATION

The Mescalero Apache Tribe has long been aware of the need for a high level of academic achievement for its people. This is manifest in formal statements of objectives and is obvious in informal contact throughout the local subculture.

Even though education is held in high esteem by the Mescalero Apache Tribe, the educational level remains exceedingly low (e.g., the dropout rate in each high school class is in excess of 40 percent; college degrees for the entire population can be counted on one hand). This is indicative that, in spite of the high level of motivation coupled with the active encouragement of tribal leaders, Mescalero Apache children fall further behind the national level of education with each passing year. This creates grave concerns on the part of the tribal leaders and members of the tribe:

1. As priorities for the tribe are attained, it becomes painfully apparent that educational deficiencies often hamstring complete fulfillment of objectives.

2. The rapid upward trend of social and economic progress that has taken place in the last seven or eight years is endangered due to the lack of educated local residents required to sustain the momentum.

3. The lack of social education and expertise is moving in the direction of a state of crisis which could result in regressive trends in the hard-won social and economic progress of the Mescalero Apache Tribe.

As an aside, it should be noted that demonstration and documentation over a period of many years have shown that "imported" education and expertise, while basically essential, make for difficulty in "tuning-in" to the local cultural gestalt to the extent of maximum effectiveness. On the other hand, local residents are equipped with these inherent perceptions but lack only the formalized educational ingredient to be fully prepared for the leadership so desperately required. A general local consensus exists that only a radical and innovative educational format can resolve this paradox.

A few observable and verifiable phenomena within and without the local system of education exert a negative impact upon the Mescalero Apache school child and often derail him from his right to educational fulfillment and the host of benefits to be derived from quality education:

1. Mescalero Apache youngsters enter the educational system with the same enthusiastic anticipation of new experience that is evidenced by children everywhere. Tragically, this is where the similarity ends for the Mescalero Apache child. Even though he remains on the reservation with children he has known all his life, he is required to spend most of his waking hours as a part of a "system" which is bewildering and foreign. This is further traumatizing to him because he is aware of the general expectation that he will "fit" himself to the system.

2. Early in the educational experience, he moves to a state of awareness that "even though everyone feels school is something one must have, somehow it doesn't seem to be for him; thus, it must be set up for someone else."

3. The preceding is reinforced by the child's observation that Anglo students fit readily into the system, achieve, and gain gratification from achievement. This brings the Mescalero Apache youngster to the logical conclusion that school is for him and not for me. This engenders feelings of inferiority at the initial stage of a Mescalero Apache child's education. The child's perceptions are in terms of himself as a person. He is oblivious of the fact that he is handicapped at the outset by numerous factors over which he has no control. For example, the system is indeed tailored to the needs of the Anglo child and does not take into account the Indian child's cultural uniqueness. (The child should be proud of his culture, but he observes that the school does not truly acknowledge its existence; therefore, it must be without merit. A further conclusion naturally follows: He, too, must be without merit.) The child is further oblivious to the fact that his understanding of English is an immediate roadblock on the path to educational validation of himself. The English spoken is often only partly understood and many times must be transposed into Apache. This takes time and, during the process, a good deal more English is spoken which the child misses. A teacher can easily mistake this lack of understanding as inattentiveness. The child thus comes to see his bilingualism, a worthy accomplishment, as a personal negative condition. The child is further aware that his family is not of the variety that is a prerequisite for the acceptance in his school system.

These factors are only a few of those underlying the Mescalero Apache child's assumption of a negative identity and depreciated self-image early in his educational experience.

Because of concern for the education of Apache children, the Mescalero Apache Tribe recently made a comprehensive study of the school attendance pattern of their school children on a grade-by-grade basis. The findings depict graphically the following situation currently operative:

1. The young child enters school with hope and positive expectations but loses both as he moves deeper into a system not designed for him.

2. There are increasing apathy and negative coping mechanisms (e.g., nonattendance) engendered by the factors mentioned.

3. The impact of "social promotion" for the child who quits the race--who, though present in the classroom, detaches himself from classmates and does not compete--has served as a causal factor in dysfunctional behavior. This reaction takes the Indian "out of the frying pan" into a storage-bin situation; it does not help a child made hostile by the system.

Much of the foregoing is compounded when the Mescalero Apache youngster leaves the sixth grade at Mescalero and is bussed to Tularosa for junior high and high school.

In addition to the expected and normal identity problems experienced by most adolescents, the Mescalero Apache youngster arrives at the local school with additional complicating factors--all of which contribute to a desire to drop out:

1. The child feels set apart due to living in one community and attending school in another. Further "set apartness" results from being Indian in a school system where the majority of students are either Anglo or Spanish American who have gone through elementary school together.

2. The perceptions and expectations on the part of educators result in the self-fulfilling prophecy often encountered in educational literature. The Anderson Study clearly delineated the manner in which the Mescalero Apache student is "programmed for failure" through multiple factors which converge upon him in the Tularosa school experience.

3. The identity factor referred to earlier is perhaps most contributory to the decision to become a part of the 40 percent who discontinue their education. To be a dropout provides an identity, negative though it may be. Thus, the Mescalero Apache adolescent arrives in a tricultural educational setting after six years of education in which his culture, his heritage, and his ethnic origin have been ignored--causing him to feel that they are of no consequence. These feelings, coupled with normal identity problems, tend to preclude completion of education.

The generation "at risk" comprises nearly 50 percent of the entire population of the Mescalero Apache Reservation. The urgency for a revised educational format felt by the leadership of the tribe is based to a large extent on this statistic.

The implicit rationale for realistic and meaningful cultural education tailored to local needs is obvious, as is the need for its immediate implementation.

MEANINGFUL EDUCATION

The specific objective of this paper, then, is to explore ways in which education can become more meaningful to the Mescalero Apache child--ways in which education can relate to the world-view of the Apache student. Such devices as bilingual education, classes in Apache history and culture, and education in current Mescalero political and social order seem appropriate. Not only should the child's world be included in the educational process, but also the conflicts and similarities between his world and that of the dominant culture should be examined so that the student might gain a better understanding of the total world which he must face.

Special Education for Educationally Deprived Children

Approximately 10 percent of the 300 children in the Mescalero elementary school have "educationally dropped out" although they are still in school physically. These children have reached a point where they can no longer keep up with normal classroom work, and the educational process for them has stopped or is not achieving its potential. Most of these children are not mentally retarded. Many, in fact, are extremely bright. Undefined social, cultural, psychological, or family problems have probably led to their situation.

The Mescalero Apache Tribe has funded a special education teacher in the school system for the past three years. This teacher has achieved remarkable results. Lack of funds prohibits the tribe from continuing this program, and the local school does not feel it can devote funds for special education next year in the elementary school. We, therefore, would like to explore ways in which two special education classes can be operated at the elementary level for Mescalero Apache children. The local school system feels it can handle the problem at the junior high and high school levels. The proposed program should include professional evaluation of

each student to ascertain the specific problem. Also, the traditional approach to special education involving an individually tailored program between student and teacher should be of prime emphasis.

Special Education for the Gifted Child

The Mescalero Apache Tribe, like any human society, produces certain children with outstanding educational potential. As pointed out earlier, the tribe has immediate need and will have an even greater need for citizens who have obtained high degrees of educational achievement. It is therefore hoped that those children with high educational potential can be motivated to achieve their potential as early as possible.

We would like to explore a way in which special education for the gifted child can be started early in the elementary school and can be continued through high school graduation. The immediate need is for two such classes, each to handle between ten and fifteen students. The goal of the classes should be to accelerate normal educational programs and expand normal educational horizons, while establishing in the child a high level of emotional stability. Again, recognition of the unique cultural heritage of the Mescalero should play a vital part in the program in order to make the program meaningful to the child and to facilitate a stable self-image.

The Remedial Summer Educational Program

In the beginning, this paper pointed out the severe educational problems faced by the Mescalero community. The Remedial Summer Educational Program is designed to help Mescalero students make up educational deficiencies.

The program consists of two parts. First, two 4-week sessions would be conducted 8 hours per day. Staffed by tutors and teachers, the sessions would consist of individual and small-group classroom instruction for those junior high school and high school students having problems in the basic courses such as math, English, and science. Approximately 30 students would be involved in each 4-week program. Second, a self-learning lab supervised by one teacher 8 hours per day for the entire summer would be available. This lab would consist of a series of self-learning devices and programs which the student could use at his leisure.

Facilities, equipment, and materials are now on hand to conduct this program. However, a staff of four teachers and four high school aides hired during the 10-week period of the summer months and one teacher hired during all 3 months is needed.

A college preparation program for high school seniors going on to college would be included. This part of the program would include the strengthening of educational weaknesses and college orientation. Participation would provide valuable experience for teachers of Indian children.

QUALIFICATIONS NEEDED BY EDUCATIONAL PERSONNEL TO WORK WITH INDIAN CHILDREN

Qualifications needed by the teacher include desire to work with Indians; ability to work with Indian children after school in scouting, 4-H, physical education, or other activities to build rapport; credit in college subjects that pertain to Indian studies--history and culture; freedom to spend some time in tribal activities--summer recreation, tribal court, tribal meetings, and tribal programs; genuine feeling, sympathy, understanding, and patience; ability to live on the reservation and take part in any traditional activities; and knowledge to evaluate his own programs to keep up with student progress.

KEY PROBLEMS AND ISSUES INVOLVED

The teacher should be aware of all problems existing on a reservation which might tend to interfere with a program of normal learning. In addition, the teacher should bear in mind that all reservations are different; social problems exist; there is a language barrier; and the school system's programs do not always reach the Indian children.

Two steps should be taken to improve the teacher's understanding of Indians: (1) housing for teachers should be provided near or on the reservation so that more teachers may take part in extracurricular activities and (2) understanding of a tribe's cultures, environment, and traditions should be developed so that teachers can recognize problems which may arise from a child not knowing what is being studied in class.

NEEDED DIRECTIVES AND NEXT STEPS

The following steps need to be taken: (1) evaluate existing programs--both progressive ones and those not helping students to obtain a normal education; (2) prepare teachers who are ready and able to counsel and to

provide guidance for students in need; (3) select teachers who have some qualifications in teaching Indian children; (4) require teachers to do summer studies and exchange ideas on programs of Indian education; and (5) find ways to educate the parents so that they may encourage and help their children receive the best education possible.

NEEDED CHANGES TO SERVE INDIANS

Joe S. Sando

Non-Indians continue to assume that the best thing which can be done in behalf of the American Indian is to educate him to fit into the mainstream of American society. This is hardly a novel thought: it was the prevailing idea during the frontier days on the Atlantic Seaboard with the colonists. First, education for natives was to civilize them and persuade them to fight on the side of the colonists against European nations. Second, the idea of education for Indians was to dissuade prisoners from returning to their tribes and fighting the colonists again. Earlier, it had been expressed that these sons of the forest should be mortalized or exterminated.

No doubt, the tactics and systems used to educate the Indians have changed and improved over the years. The early Indians were taught English by rote--"What is your name? Are you wild? Do you live in a house at home?"--until even the Indian patience was exhausted.

A magazine article published in 1880 described education for native Americans as "the full gamut of prejudice, efforts to mash the Indian American youth into the homogenized mold of the so-called 'melting pot'." Through all these years, an effective, adequate system to educate the Indians has not been established although, from the beginning, as the 1880 article stated, "the adult Indian was so eager to give his children a better life, a greater opportunity, that, in many cases, he was willing to destroy his own culture."

During our time, three successive Presidents have recognized the problems and quality of Indian education. The Presidents have publicly called for new directions in programs and policies. Yet no new general major changes in educational structure or programming have occurred in this area for years.

Unfortunately, the history of American education, as seen through Indian eyes, illustrates the attitude that only material included in the textbooks is worth learning. The impression has been that only European values and European methodology are essential to survival. Consequently,

common American reasoning until the World War II era reflected a belief that everything and everyone else should conform to methods that are strictly Anglo American. Americans disregarded other ethnic groups' values. Americans did not see fit to learn other peoples' languages. Everyone was supposed to learn the Anglo American language, methods, values, and so forth.

With this philosophy, the American educational system has created many emotional cripples due to repeated failures. Basing my conclusions on past experiences and observations, I would like to cite a few factors which I think cause our Indian dropouts or "pushouts" to fail.

Language is the number-one problem in the Indian student's struggle for an education under the American educational system. (Later, I shall attempt to categorize Indian students with the degree of affectation caused by this language handicap.) In the past, the American educational system has had little respect and recognition for a new non-English-speaking student. In addition, the schools established a system of competition for grades. Grades were used to manifest the worth or capability of the student. The rules in the competition were interpreted in English. Anyone whose language, culture, and values were not "American" could fall by the wayside. And, in the process of falling off, the tenet that Indian students were not endowed with a competitive spirit was established. (It so happens that many Indian children compete ably in classes such as shop and physical education, where language is not a prerequisite.)

Furthermore, teachers of Indian students are not informed during their college preparation that competition is difficult and discouraging when the non-English-speaking student with a beginning vocabulary of fewer than 100 words competes with the student whose vocabulary may number over 1,000 words.

Finally, after years of struggling, the "nouveau bilingual" begins to tune in. Nonetheless, the student no sooner arrives than he begins to hear derogatory remarks about personalities with which he identifies. These identifiable personalities are usually "war-like, bloodthirsty savages," although the student may be a descendant of the peaceful Hohokams or Pueblo Indians. The word "Indian" has been established to cover the collective habits and negative deeds of Indians in the past. No

explanation is ever given to account for the Indians' behavior, although they were usually defending their land, property, and families.

In addition, the American school system has a common practice known as "social promotion." Many Indian students, in ignorance, have gladly left the secondary school scene via this route without perceiving, without mastering, the "three R's."

However, let us then focus on a cure rather than on the diseases of the system. What must be done to improve the preparation of school personnel who serve American Indian children?

Instead of trying to achieve integration through bussing, integration may be achieved by equal recognition of all ethnic groups and their roles in the development of our country. In the absence of literature in the classroom, teachers may be encouraged to do a little research to obtain information about history to benefit and include all groups represented in today's classrooms.

From the beginning of a student's education, he should be informed that our continent and its people did not become a part of the world only upon discovery by Europeans. Nonetheless, by declaring that Columbus discovered America, our educational system still refuses to recognize that a viable culture and people have lived in North America for ages. In addition, one group is now advocating that the Vikings came to America first, while the latest research informs us that the Jewish people discovered America. These assumptions are taught our American Indian children, who thus conclude that the prior existence of their forefathers, along with their cultural heritage in America, does not count.

Thus, the future teacher should be exposed to the cultures of the so-called non-mainstream Americans and the values of these cultures. We openly and proudly hail the many freedoms of our country; yet, in the classrooms where future teachers are trained, we have not seen fit to study and learn about all cultures and peoples in America. Many teachers must learn by experience after they have left the college classrooms.

A good teacher should know his students well. Today, there are many categories of Indian students. Ordinarily when the discussion of Indian education arises, most people have in mind the reservation-bred, native-speaking Indian student who has a different cultural orientation and a different understanding of values. Students in this category have been

reduced in numbers by television, better roads, improved housing, and so forth. However, they may yet be found in isolated areas of Indian reservations.

In the second group of Indian students are those who speak some English but, due to poor models at home, may use poor grammar and verbalize poorly. They may have just as much trouble with written English as the non-English speakers.

A third group of Indian students is made up of urban Indians who have grown up in the city and may not speak an Indian language. Many of these have not been exposed to an Indian culture and, therefore, may not have a cultural conflict. This group may speak English fluently, but some may have a bit of dyslalia and barbaralalia as a result of the speech models at home. "Dyslalia" is defective articulation due to faulty learning as a result of poor models or examples of speech. "Barbaralalia" is the habitual use of speech sounds and rhythmo-melody of a native language when learning to speak another.

From this third group are students who have not qualified for Johnson-O'Malley funds and have had financial problems such as not being able to purchase noon meals. Recently, however, most urban Indians have begun to receive free lunches.

The fourth group of students is made up from Indian families who have worked up to middle-class status. Often, these are from mixed marriages. Usually their parents are Government employees or work for a large corporation. These students, being cognizant of the values of education, may be motivated to try harder in the classroom--although many other Indian students have desirable aspirations as well.

Teachers often ask about exceptionally shy Indian students. A simple answer is that these students may be shy due to awareness of their grammatical and phonetical errors while speaking English. (A speech pathologist may use such terms as "interference," "overlap," and "oral inaccuracy" to describe some of the speech problems.) However, this awareness of various problems causes many Indian students to hesitate to volunteer answers in the classroom. Speech inferiority is an adjunct to shyness for many Indian students.

You can see that Indian students recognize the value of, and need models for, good speech. Nevertheless, in many classrooms, we hear teachers say "huh," "yea," and "OK" instead of "what," "yes," and "all right."

A teacher can contribute much and can assist Indian students through counseling. A majority of Indian parents are unprepared to counsel their children in education. Therefore, it is highly desirable for teachers to do guidance work and to counsel with Indian students. In most schools, there is a lack of counselors; when there is one, the ratio of counselors to students may be so great that Indian students never see a counselor.

Many problems are due to adolescence rather than ethnic background or race. However, a strong feeling persists that the problems deriving from the disadvantaged environment and background keep these Indian students from becoming middle-class Americans.

Other problems of the Indian student stem from poor study habits and the inability to take class lecture notes as a result of limited vocabulary. These problems further contribute to incompetence in answering essay questions. This may lead students to lack of interest, motivation, challenge, competitive spirit, and ultimately may lead to blockage during tests from past failures.

In speaking of a phenomenon that I call "minority complex," it is a fact that, although the American Indians are the indigenous natives of this continent, the once-numerous natives were reduced in numbers for many reasons. Today the American Indians number only approximately 650,000. In contrast, the so-called other minority groups, the Blacks and the Chicanos, number many millions each. Thus, the American Indians are extremely aware of their "mini-minority status" in any situation. There are usually fewer Indian students in any school system, especially in the colleges, and a school cannot institute special programs for a small segment of its student body. There are usually fewer Indians employed by any large firm or corporation, and the small representation cannot influence management in terms of days off for Indian holidays and for participation at sacred ceremonial events. There are usually fewer Indian voters, and they certainly cannot influence a national or state election.

Social scientists have interpreted results of surveys and questionnaires to mean that, due to their lack of influence on others, Indians generally do not think much of themselves.

As a result of humiliating and discouraging experiences, the culturally different and bilingual students may be forced into a four-stage acculturation syndrome.

The first stage is one of bewilderment or frustration. In this stage, the student doubts himself and his culture. He concludes that, if his culture had true value, it would be taught in the schools. The teachers would be aware of this culture. The student thus perceives that his life-style, as well as the life-style of his loved ones at home, is not valued.

The second stage becomes one of rejection. The student begins to strip himself of all vestiges of those things to which he attributes his lack of success. Most culturally different people disappear into the mainstream at this point. Many Indians remain Indian merely to secure employment with the Bureau of Indian Affairs. At this stage, others may go in the opposite direction and drop out of society as militants.

Few survive as far as the third stage. This may be called pseudo-acculturation. Usually an adult by now, the Indian begins to realize that his culture does have some virtue, beauty, and merit. He begins to grasp for positive self-identity through a series of self-discovery experiences. He begins to reacculturate into his former culture. He reads Indian books and participates in tribal dances and ceremonials. Once this stage begins to provide him with a little understanding and emotional security, he moves into the fourth stage.

This final stage might be called a bicultural or even multicultural phase. Here, the Indian begins to identify not only the virtue, beauty, and merit of his own culture but also begins to equate these assets with comparable ones in the major society. Once he has made these identifications and analogies, he is obligated to advertise them and share them between the cultures so that both may be enriched.

An Indian reaching this last stage may enjoy a concert or opera one day and the next day participate in an Indian dance or watch and enjoy one.

In conclusion, I might say that the goal of education should be to eliminate the first three stages noted above. In trying to accomplish this, we should teach more than what is handed the teachers in textbooks and workbooks. This way, all Americans of all ethnic groups can then become multicultured. Multicultural students may then perceive themselves positively and may become positive human beings.

THE TRAINING OF TEACHERS OF INDIANS--A CONCEPTUAL MODEL

Lyal E. Holder

The argument of whether teaching is art or technology is age-old and produces more discussion than fruitful results. I hope not to complicate the problem by merely inserting the words "of Indians" after the word "teaching" in the foregoing sentence.

My remarks focus on a conceptual framework for how to train teachers of Indian more than on what the teachers of Indians should know. The idea is master of the deed. If we do not develop a design for how to train teachers of Indians, which can be subjected to close scrutiny, then what we teach them is an orphan deed without a responsible master. The ideas I shall propose are based upon the premises (1) that we can describe a product--a teacher of Indian students--in terms of what he should be able to do and (2) that we can model the processes which can best produce such a product.

My worst fear is that we shall continue to proceed without clearly describing either the process or the content of teacher training programs in measurable terms. In either case, process and content are only the means to an end. Their value can be judged only using the end or goal--the product to be produced--as the criterion for evaluation.

The challenge of stating the steps in the training of teachers of Indians appeals to me as the challenge of writing a job description. Since teachers have been teaching for thousands of years, to say that the job of teaching cannot be described is comparable to saying, as the pilot said to the passenger via the stewardess, "Frankly, we are lost, but we are making awfully good time." However, to describe the teacher's role only in terms of what teachers do or have done would be less than desirable. Energy spent on trying to determine what teachers do or have done well is not top priority, but determining what teachers should do well is. Until this is done, as a first step, determining how well teachers perform is not practicable.

At the risk of not being different, I shall suggest a conceptual design for the training of teachers of Indians. Let me do this by first stating my assumptions:

1. The program to train teachers should be a set of integrated, not discrete, experiences. The application of ideas and behaviors learned should be an integral part of the program, not something left for the prospective teacher to attempt on his own at some later date.

2. Teachers should be able to do three types of tasks well: (a) those dealing with person-to-person human relationships related directly to the self-concept of the student, (b) those concerned with instructional design, and (c) those concerned with interaction skills.

3. Within the limitations of moral and ethical restraints, learning by direct experience is the most efficient and effective approach. Therefore, teachers should be "taught to teach" by direct contact with the teaching behaviors they will be expected to utilize.

4. Learning what teachers could or even should know about the role of the teacher is not the same as, or a substitute for, learning to do what teachers should be able to do in the teacher role.

5. Evaluation is a continuous process. Teachers should be able to evaluate their performance as a part of the process of producing the product of the schools as described by their constituency.

6. Not all persons who can become or should become teachers can or should become teachers of Indians.

A program for training teachers of whittlers of willow whistles can be analogous to our task. The usual procedure would be to look in the institutional catalog to see what kinds of courses relate to whittling willow whistles. Assuming that courses are offered on "types of willows," "types of whistles," and "great whittlers of the past," surely someone successfully completing these three courses should not only be able to produce willow whistles but also should be able to train others to produce these whistles. And, assuming that, after completion of the courses, there are graduates who can whittle willow whistles and some whose students can also whittle whistles, what happens when it is learned that those who whittle willow whistles learned the skill from watching a skilled whittler of willow whistles who could not teach them--could not help them learn how he did it--because he could only whittle willow whistles and could not describe the process?

Now, how could someone learn to teach others to whittle willow whistles? First, he could observe and describe the product to be produced; second, he could make an analysis of the tasks requisite to producing the product; third, he could learn to perform these tasks skillfully; and, fourth, he could evaluate this whittling process by comparing the end product with that specified before he started to whittle. One of my assumptions was that what willow whistle whittlers should do well is the top priority, not how well willow whistle whittlers whittle willow whistles. This requires a task analysis of the process for producing a product.

For the most part, this task analysis has not been done in teacher education. I know of one instance, but it does not yet meet the requirements of training teachers of Indians. The nearest we have come is a description of what should be known, but that is knowledge--not behavior. The first step in the development of a teacher training program should be a description of the willow whistle, or the product the whittler is to produce. That product in teacher training is the student--what should he be like and what should he be able to do? Answers to these value questions are the prerogative of the constituency of the schools. The constituents will probably need help to describe in measurable terms the product desired, but the constituents should not be ignored. This is another task and is not directly related to the purpose of this paper.

What tasks should students produced by the school be able to perform in order to be judged the desired type of product? This type of question can be answered and evaluated with empirical data. What tasks must teachers be able to perform to help the learner use time most efficiently to become the product specified? Teachers must be able to make product task analyses and select, implement, evaluate, and continuously modify processes for producing successful performers of the product task. In an altogether too generalized statement, this describes my analysis of the tasks requisite to teacher performance.

Performance of a teacher of Indians would require an analysis of tasks requisite to producing an Indian, not a non-Indian, product. To be judged a program, the training experience must relate directly to performance of these necessary tasks--no gaps, no unnecessary overlaps. Learning and application of the learning must be contiguous. Theory

and practice must become almost synonymous. The teacher trainee must sense a related cohesiveness to what he is learning, what he is to do, and the results he observes, or does not observe, in the product he is helping to produce when compared with the product specifications. Anything producing less than this is not worthy of being called a program.

We now have series of courses which help trainees at the knowledge level but leave to him a behavioral synthesis. By accident, or chance, some trainees do make the synthesis--however, too many do not. I submit that, without the behavioral synthesis and its application being designed as a desirable outcome to be attained and evaluated, there is not an Indian teacher education program worthy of that designation. In essence, without this, trainees are exposed to a series of definitions but never to that which is being defined.

TASK AREAS IN THE CONCEPTUAL MODEL

There are three task areas which teachers (and trainees) should be able to manipulate effectively in the process of producing a given learner: personal relationships, instructional design, and interaction skills.

Personal Relationships

Learning is most productive when the teacher-pupil relationship is characterized by mutual respect. We respect most those who respect us and like us--those who like us for what we are, not what they think we should be or may become. We are seen by them to be individuals of real personal worth and potential. They help us to care about ourselves and recognize and acknowledge our personal worth by caring for us. They respect us by helping us recognize, appreciate, and use our abilities. They care for us by being patient listeners to, and subtle reinforcers of, our interests. And, most important, they understand and help us to appreciate our values. They give us opportunities to test themselves with, not necessarily against, the values of others, reserving to us the right of decision. They earn our respect by knowing themselves in these same ways better than they know us and by not being afraid to let us get to know them as they are. Teachers must be able to earn the respect of their students in these and other related ways--especially teachers of Indian students.

Instructional Design

The basic element of instructional design is the statement of objectives. In the formal school setting, this means stating what behavior the products of these institutions should be able to perform. The schools belong to the public. The public should determine what the product of the schools should be able to do. Teachers should be able to work with the public, especially parents, helping them to describe goals of the schools in terms of observable student behavior.

Teachers should be able to help the public describe the kinds of evidences which would be acceptable indicators that the product has been produced as specified. At this point, teachers should be able to translate these indicators into instructional goals specified in terms of anticipated student behavioral outcomes and to classify these goals as being either cognitive (idea) behaviors; psychomotor or neuromuscular behaviors; or affective behaviors (those dealing with voluntary choices the learner makes in terms of his attitudes, preferences, or interests as he applies his value system).

Also important in terms of instructional design is a task analysis of behavioral outcomes or instructional goals. Teachers should be able to describe what the student must know or learn to exhibit the behavior specified as the final outcome. The sequential relationship, if such exists, should also be stated. An integral part of this task analysis is classification of each task according to the type of behavior called for on the part of the learner. This is critical since the most efficient use of time and resources in helping a learner to perform a given type of behavior depends upon application of the mode of instruction best suited to the behavior to be produced.

Several schema could be used. I would suggest that, for example, in the area of ideas, a modification of Gagne's system be used. Instructional design will call for learning activities best suited to each of the three aforementioned types of behaviors. They have a hierarchical relationship, in that concept classification requires the use of memorization or recall, and problem-solving requires the application of them both. Currently, most instructional tasks which teachers ask learners to perform are memorization tasks. However, the instructional design most commonly used by teachers to produce memorization behavior is not that which can produce recall behavior most efficiently by the student.

A learner who successfully memorizes by "happenstance" generally produces for himself an instructional model or paradigm for most efficient memorization. The same could be said for concept classification. But what about problem-solving, the societal expectation? Too little is done in the public schools about the development of problem-solving behavior. Little more needs to be said here until learner outcomes have been specified at the problem-solving level. Most psychomotor instruction is nearly as inefficient. However, the most important outcomes are those in the affective area. Yet these are left almost entirely to happenstance. Little is done by way of instructional design to ensure that these desirable affective outcomes will be realized.

Analysis of instructional goals into ideas or separate motor acts is the next design step. Once student behaviors are specified and stated as instructional goals, they need to be analyzed according to what students need to know to achieve the goals. For example, those behaviors in the cognitive area should have statements on what students need to learn to enable them to exhibit the appropriate type of behavior. This means that ideas to be memorized need to be stated and that concepts to be classified need to be stated. In the case of the psychomotor field, the separate motor acts which make up the total skill should be stated in the sequence in which they are to be performed. In the affective area, representative types of observable student behaviors which would give evidence of approach or avoidance behavior should be stated. These statements of ideas or skills to be learned are the primary determinants of the exemplars to be used in the learning activities for instruction. The statements can help to ensure that instruction for new ideas will be carried out on the referent level rather than subjecting the student to symbolic manipulation. For the Indian child, this is especially critical. Because his experiences related to reservation life are uniquely different from those of most students coming from the dominant society, he will need to be treated as a first-time learner of an idea. He needs to have an experience most nearly related to the referent of that idea. He needs to have his experiences placed in a setting most nearly parallel to that of his reservation experience. Teachers cannot test the relevance of instructional activities as being near the referent of an idea without being able first to state that idea.

The next instructional design task is the preparation of pre-evaluation and postevaluation procedures and materials. If learners are to be treated as individuals who are uniquely different from one another, then preassessment should be provided to measure the differences. Pre-assessment made prior to instruction for a given segment of content should diagnose where the learner is in the instructional sequence and should at least answer the question, "Does the learner know the ideas or is he able to perform the behaviors requisite to entering this segment of instruction?" If he does not, the odds of his being a successful learner of a given segment of content are not good.

Instructional design must be able to account for where the student is at any time in terms of where he is expected to be eventually. It not only should diagnose where the learner is but also should prescribe where he should go to get instruction in terms of where he is. Pretest design must also reflect whether an assessment is being made of the learner's understanding, or his ability to perform in terms of that understanding. There is a difference between knowing what honesty is and being honest, or knowing what addition is and being able to add.

Postevaluations should assess the learner's ability to perform tasks specified by the instructional goals. Currently, too many procedures and materials used by teachers to assess student performance have little relationship to the type of behavior the learner is expected to perform in the real world. In too many cases, the student is more perceptive of this than the teacher. This is one reason that students become so discouraged; they perceive very clearly the discrepancies between the world of the school and the real world. For the Indian student, this is even more pronounced. I am convinced that it is one of the most critical factors in the lack of motivation of students, especially Indian students.

Utilizing behavioral objectives and preevaluation and postevaluation tasks parallel to the behavior specified by these objectives--in a design which can communicate to students and parents where the student is in the instructional sequence--will be the best means of helping Indian parents and students to see the relevance of formal instruction. Without these critical tools, teachers will continue to be as ineffective in meeting the needs of Indian students as they have too often been for too long. I submit that teacher performance in the design of evaluation procedures and materials which ensure that instruction is suited to individual

differences of students is one of the weakest areas of current teacher preparation.

Selection of learning activities is the fifth task under instructional design. Although too many teachers do a poor job of the first four elements of instructional design, as I have stated them, probably the area in which teachers commit some of the gravest errors is selection of learning activities. The lack of insight is even more critical and grievous in terms of helping Indian students. Too many teachers select "teacher talk" as the major learning activity. Second to this is the selection of the written word as the sole or major source of instruction. These two choices reflect the most abstract and distant form of representing the referent of an idea. They are furthest from direct contact with the referent or learning by direct experience. If we believe in the uniqueness of individuals as learners, then we must also believe that their learning styles are unique and that there are more than the two abstract learning styles just discussed: listening to the teacher and reading.

Teacher talk makes of the learner a passive individual. He comes to think that learning is passive and that it is primarily a task of absorption or recording. Reading is a process of translating arbitrary sound symbols into a sound system. These arbitrary symbols have been selected to represent certain meanings associated with a referent. If the symbol cannot call up the meaning that it represents, the symbol has no meaning for the learner. For the printed word to communicate when the symbol has no meaning requires that the learner be taken back to the referent.

With the modern technology available to us, teachers should be able to bring the student closer to the referent. Role-play, simulation, games, and all of the audio and visual materials and equipment that are available could provide a wealth of different types of learning activities from which the student could select according to his unique learning style. I do not mean to legislate against teacher talk or the written word; I wish to stress that these be used judiciously.

Compounding a disproportionate use of written materials is the lack of preparation teachers receive, especially secondary teachers, to enable them to determine what kinds of difficulties students are having with the

printed word. A student's learning must not take place in the absence of the written word since it will become one of the major tools available to him to continue his learning; however, teachers need to be prepared to help diagnose reading difficulties and to provide assistance to students in overcoming handicaps.

I am pleased to be associated with people who are concerned about continuous research in the ways to help English-language-deficient students become better users of the written word. Teacher training which does not provide prospective teachers with tools for helping the Indian child to use the written word effectively cannot successfully cope with the challenge of teaching Indian students.

In the language arts and the social studies, the kinds of learning activities teachers most often provide, by their very nature, especially legislate against students learning communication and social interaction skills. Students who are learning to become citizens of a democratic republic have too few opportunities to learn how to communicate with one another, to perform problem-solving tasks with one another, and to learn their role as productive citizens in such a society. Classes in the language arts and the social studies far too often are fill-the-blank types of experiences. This is the behavior that students are learning in the very areas supposedly preparing them to become effective communicators with one another, to become individuals who can work together for the benefit of our society, in the interest of each individual, by being willing at times to forego their desires on behalf of the goals and purposes of the group. To Indian students, this certainly must seem totally irrelevant; the communication and human relationship behaviors they have learned in Indian society must now become unlearned and, in their place, the less desirable behavior of filling blanks is substituted. What a tragedy.

Too many teacher training programs are of the fill-the-blank type and do not model the kinds of behaviors relevant to the role of the teacher. "Do as I say, not as I do" is the model. What a tragedy. We need to provide a better model for the second task--instructional design.

Interaction Skills

The third task deals with what I would call the interaction skills. These are the skills used by the teacher to help students interact with learning materials, other students, and the teacher in synthesizing information and relating it to tasks of the real world. We are talking about the skills of the teacher in working with students and helping them as individuals to pursue independent study; the skills of helping small groups work productively; the skills of making presentations to large groups of students in a meaningful way. We are talking about these skills which only the creative teacher can perform as he meets the various situations arising from student responses to stimuli presented. We are talking about the kinds of tasks that not even the computer, with all of its capability, can perform: the task of assessing the situation and deciding what is to be done next to make the most of a given learning situation. In addition to preparing teachers to perform interaction skills, we need to prepare them to evaluate their use of these skills in terms of student achievement of behavioral goals.

OVERVIEW OF A TEACHER TRAINING PROGRAM

One of my basic assumptions was that learning by direct experience is the best means for most efficient first-time learning of an idea or skill. This is especially true for those learners with limited experiences. I have suggested previously some of the types of direct experiences I think teachers, and especially teachers of Indians, should have. One of these is direct contact during the teacher training program with the kinds of behaviors a teacher should exhibit in his role as modeled by those who are training him to become a teacher. No longer should we be satisfied to train teachers by telling them how they should teach. We should teach them using the same kinds of behaviors they should have as teachers. An excellent example is our telling teachers for years that they should individualize instruction. In fact, we have even <u>told</u> them how it should be done. My suggestion is that we <u>show</u> them how it should be done by individualizing their training program. Part of the direct experience of the teacher trainee should be with the types of students he is going to teach. The earlier he can come in direct contact with these types of students, the sooner and better he can become sensitive to what he needs to

learn in terms of personal relationships, instructional design, and interaction skills.

Although it is extremely difficult to provide direct experiences, methods need to be sought to provide the next best kind of experience, that of simulation. The simulation should have multisensory appeal. This would not only enable us to train teachers better but also would allow for designing materials and procedures for better selecting those who should teach American Indian students. Early contact with Indian students, or simulated experiences with Indian students, would enable us to focus more upon doing than upon knowing. For too long, we have been content with training teachers to <u>know</u> and have not concerned ourselves enough about their ability to <u>do</u>. The real test is not whether the trainee knows what he should do to help the learner but whether he can do what he should to help the learner. When given an Indian student who needs help with instruction, the prospective teacher and those who are training him should quickly sense that knowing what to do is not sufficient. The easiest way to fail is to do your best, the easiest way to succeed is to do the job.

There should be a closer relationship between those in the teacher training institutions and the teachers in public schools who are working with the types of students that prospective teachers plan to teach. There should be a totally correlated program understood by all those involved in the training process so that a unified, concentrated effort can be made. Concurrent with the training program should be action research conducted to evaluate the effectiveness of the training process.

I am considered by many as an idealistically pragmatic realist. You have seen the idealistic side. May I now share with you the realistic side? There are problems in bringing about such a training program as the one just suggested.

The most critical deterrent, I think, is the lack of personnel trained sufficiently well who can model the kind of behavior described. I say this from experience, having been involved for four years in a teacher training program based upon the model I have espoused. I am encouraged every day, however, with the number of institutions which are seeking to implement this type of teacher training; yet I am discouraged because of the slowness of the institution I represent to

emulate this type of training program for prospective teachers of Indians. One reason for this is the second most critical deterrent: departmental inertia. As formidable as is the inertia that exists among professional educators, it staggers the imagination to think of what would have to take place to overcome the inertia of other departments which should participate in a teacher training program as I have described it. Related to this is the task of drawing into the program public school personnel with the necessary commitment and skills requisite to performance of the recommended behaviors.

One of the biggest problems currently in the training program in which I am involved is the inability of the public school teacher to help reinforce the kinds of behaviors teachers should perform. It requires a complete retooling, almost, for them to be conversant about the kinds of behaviors we are talking about, let alone being able to reinforce and continue the training in the laboratory setting of the classroom. I am convinced, however, that public school teachers would more readily participate effectively in such a teacher training program than would personnel in other departments of a university.

One deterrent to productive involvement of public school personnel in such a training program would be finding public school settings willing to provide a climate conducive to change, especially if it meant modifying organizational practices. Probably the greatest inertia would come from the teaching profession itself. For example, the profession has been most reluctant to assume the responsibility for weeding out of its ranks those who have no business being there.

I do not think it unreasonable to assume that some resistance would be made to a marriage of teacher training institutions and public schools which would place in the classroom of a given school district, or school building, a considerable number of prospective teachers under the supervision of a small number of public school and university personnel. We have, to some extent, already experienced such resistance to our elementary internship program. Our Individualized Secondary Teacher Education Program (I-STEP), which has student teachers in teams of two and three under the direction of a single cooperating teacher, has also been looked at with this same type of "teacher welfare" concern.

Since there are so many diverse Indian groups in the country, and since one cannot predict accurately which Indian groups a prospective teacher will work with, I see another key problem: that of giving the trainee a direct experience or a simulated experience in such a way that he can transfer what he has learned to a setting different from that in which he has been trained. This may mean that a series of inservice simulation experiences should be available to the teacher who transfers to a setting different from that in which he was trained. This could enable him to retool himself to meet that situation.

I alluded earlier to the need for methods of selecting participants who can successfully complete the training program and work well with Indian students. I restate my last assumption: not all persons who can become, or should become, teachers can or should become teachers of Indians. This is readily apparent to prospective student teachers as they visit the schools in which they will do their student teaching. As they sit and listen to teachers talk, in a very short period of time they all too often come away saying, "Those teachers don't like Indian students. How can they be successful in teaching them? The kids don't have a chance." I repeat, what are we doing as a profession to see that these kinds of people do not teach Indians?

Where do we go from here? Let me suggest seven things we need to do, in the order that we should consider them:

1. We should decide on a model for training teachers. I submit that the model I have presented should be given serious consideration.

2. We need to describe the teaching behaviors which will become the content of a teacher training program.

3. There should be a marriage of teacher training institutions and public schools to provide direct-experience training for the major portion of a prospective teacher's program. This should be in a public school setting with Indian students. (I include Bureau of Indian Affairs schools as public schools.)

4. We need to train university and public school personnel to fulfill their roles in the teacher training model selected. That is, those involved in training teachers must be prepared to exhibit the kinds of behaviors to be performed by trainees.

5. We must find ways to select more carefully participants who can and should become teachers of Indian students.

6. We need to train some of these selected participants and set them to work in the public schools to teach Indian students. Hopefully, the public schools in the program will be those which have worked with their constituencies to determine the behaviors the schools' products should be able to perform and the evidences or indicators of this that the schools would be willing to accept. Unless this is done, the means will not be available for evaluating the product produced by the teacher training program since evaluation of the teacher trainee's performance is an indirect one and must be measured in terms of student performance. How can the performance of the teacher trainees be measured in a setting which does not allow for meaningful measurement of the performance of those whom they teach? I do not mean only to allow measurement to be made. I mean that criteria be provided in the form of specified, observable, measurable outcomes against which student performance and, indirectly, teacher performance can be evaluated.

7. Trainees must be followed into the classroom. The results of their performance must be researched and the process by which they were trained evaluated. If needed, the training process should be modified to come nearer to producing a teacher product who can work with Indian students and successfully prepare them to be the product that their parents and our society would wish us to help produce.

These things we have not yet done; these things we yet must do. If not now, when? If not we, who?

Part 3

OVERVIEW

SCHOOLING AND TEACHERS FOR INDIAN CHILDREN AND YOUTH:

SIX PERSPECTIVES

Joel L. Burdin

This overview of six selected perspectives[1] is based upon an analysis of the other papers in the present monograph. Although admittedly arbitrary, these perspectives produce ideas and information which are useful in conjunction with the reading of the other papers. The perspectives deal with the societal context of Indian education, present status of education for Indian children and youth, and needed directions in school personnel preparation for young people. In large measure, this section reflects the essence and spirit of the papers.

INDIAN EDUCATION IN THE CONTEXT OF LOCAL, STATE, AND NATIONAL POWER STRUCTURES

The President and citizens alike have called for major improvements in both quantity and quality of education for Indians. Few major improvements have occurred. However, encouragement is found in the decline or disappearance of earlier condescending and punitive attitudes--practices which blemish much of American history. Today, apathy and inaction are the major barriers to change.

American Indians comprise a minority group among minorities. There are 650,000 Indians dispersed among isolated tribes and hidden among the masses of large urban centers. The Indians are demoralized by decades of dependency, neglect, exploitation, and punishment. They are insufficiently educated and untrained in the way of politics. They have a record of receiving too little for too long. American Indians have relatively little political clout. However, they do have the advantage of an increasingly sensitized conscience of the majority society. Whether this sensitivity will generate more than studies upon existing layers of studies is yet to be seen.

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[1]The same general perspectives are also used in a publication by Joel L. Burdin and Margaret T. Reagan, School Personnel Preparation for American Indians: Some Exploratory Questions and Responses, with Annotated Bibliography. Washington, D. C.: ERIC Clearinghouse on Teacher Education, 1970.

Indians on the state level, including those in states where they are in a majority or near majority, do not make the impact that is possible. Even in local school districts with numerous Indians, there is a tendency toward non-representation or token representation of Indians on the school boards. Powerlessness creates visible inertia and apparent indifference among many Indians. Democratic involvement of Indians in educational decision-making is too largely on the verbal level.

CURRENT STATUS OF K-12 EDUCATION

Before drawing conclusions on preservice and inservice school personnel preparation, it is important to examine the current state of education for Indian children and youth. Goals for preparing school personnel should be derived from analyses of educational objectives and needed changes in practice of both the Indian subculture and the larger American society.

Instruction for Indians tends to promote imitating "Americans" of the melting-pot vintage, with a sprinkling of the newer suburban, white middle-class model; indeed, there is some effort to create an "apple"--red on the outside and white on the inside. Inculcation of European values, aspirations, methods, and languages has been the predominant objective in educating Indians. The European values--competitiveness, to name one--often are in direct conflict with what is considered proper among Indians. European values have been considered positive and those of Indians negative.

Very little content--and few observances--reflect the sacred and meaningful Indian ceremonial days. To Indian children and youth, the message is clear: Indian culture must be unimportant since it is relegated to secondary importance in relation to "American" culture--whether by implicit or explicit treatment. Even Thanksgiving is largely a white man's observance, with historically good Indians providing the means in the plot. It turns out that the Europeans were thankful for food and not for the Indians, who later were cast in the role of savages to be banished and even exterminated. The effects are demoralizing, for the omission tells the Indian child that his people are relatively unimportant among the powerful ones who determine the nature of his schooling.

Even among the tribes with a high level of support for education, there are major indications of serious educational problems. Among the Mescalero Apaches, as noted earlier by Hopkins Smith, there is a 40 percent school dropout rate. Further, the number of college graduates can be counted on one finger. He also states that the low level of education is a major barrier to attaining tribal objectives; imported expertise can move the tribe forward only to a limited extent. After all, the outsiders are limited in their ability to tune in on Indian expectations and strategies.

Indian children begin schooling with great hopes, for their parents tend to stress the value of education. This anticipation soon turns into frustration as they fail while observing Anglo children fitting into the white-oriented school pattern with relative ease. The children continue to feel that education must be desirable but unattainable for their kind. Social promotions made to keep the number of children equitably distributed among the grades do not alleviate these feelings of inferiority and frustration; the children sense the condescension of teachers who, in effect, admit their inability to teach Indians.

DESIRABLE OBJECTIVES FOR INDIAN EDUCATION

The basic objective in education for Indians must be to remove the years of negativism, condescension, and exploitation and to build a positive self-image and genuine pride in the past contributions and present strengths of Indians. Of course, the usual educational objectives, such as enhancing ability to attain economic self-sufficiency and good physical health, are valid for Indians.

Movement is needed beyond the several stages of acculturation identified earlier in Joe Sando's paper: (1) bewilderment and frustration concerning Indian culture, (2) rejection of Indian society, and (3) semi-acculturation wherein Indians begin to read about their people, participate in rituals, and sense some pride in their uniqueness. The ultimate positive objective is to create biculturalism, in which Indian cultural traits and practices are equated in worth with those of other peoples and in which Indians participate selectively in terms of their own distinct life-styles and those of others.

The concept of selective participation in Indian and Anglo cultures can be translated into behavioral educational objectives in which Indians are taught alternative ways of learning and living. Content, materials, and learning strategies can then be developed to attain the objectives selected to create effective education for America's first citizens. The time is past when educational objectives can be transported from the white man's centers to those of the Indians without the inspiration of, and transformation by, Indian citizens.

DESIRABLE CONTENT IN INDIAN EDUCATION

The culture of Indians as a people and the uniqueness of the local tribal group should constitute a basic type of educational content--whether on a reservation, in a school district with many Indian students, or in a major urban center with the Indian students largely invisible.

Bilingual education, classes in tribal history and culture, and classes in current tribal political and social conditions are needed. Education should begin at the primary level with the child's world and his way of thinking and behaving.

Much of the content commonly taught to total American society should be reinterpreted and made meaningful for Indians. Knowledge should be treated as a universal rather than European phenomenon. History, for example, should be taught as the record of man. Certainly, American history should not begin with the discovery of America, whether by a Norseman or by an Italian serving a Spaniard. Most certainly, victories of blue-coated cavalrymen should not be interpreted as victories for civilization while Indian triumphs are described as massacres. The total content should be sifted for cultural biases and for racism.

Education which is meaningful in terms of the Indian's experience and conceptual base is a sound point of departure for studying general American history, geography, politics, and content areas. This in turn is a foundation for studying man in all parts of the earth. All subjects taught to Indians should be illustrated with familiar thought patterns, objects, and experiences.

DESIRABLE METHODS, MATERIALS, FACILITIES, AND EQUIPMENT FOR GRADES K-12

Counseling adapted to Indian behavioral tendencies (such as modesty in talking about self with a stranger) should be a useful prelude to improved classroom instruction. Also, the counseling should help the student interpret education--both the values of education and problems in securing education in spite of growing up in a disadvantaged home and community.

Special classes should be developed for emotionally disturbed and for gifted children. The usual emphases of such classes, as well as those based on exceptional Indian factors, should be planned.

Varied instructional materials and equipment should be used to make white man's education--often abstract and meaningless--as concrete as possible. After careful utilization of the Indian background of experiences and thought patterns, varied visual-sensory means can help the Indian child transcend the barriers of time, distance, and culture which stand between him and the larger American society. Individualized instruction can be used to remediate learning problems and serve as a basic means of instruction.

NEEDED DIRECTIONS IN PREPARING SCHOOL PERSONNEL FOR TEACHING INDIANS

All of the preceding factors should be studied to determine the kinds of personnel needed to serve Indians. Such personnel should be recruited and prepared to meet the unique needs of Indians. Facilities, equipment, materials, and methods should be adapted for Indians, and teachers should develop capabilities to use these well.

Several characteristics needed by school personnel who work with Indian children and youth should be kept in mind in selective recruitment and retention activities. The characteristics should be reflected in instructional objectives for preservice and inservice preparation programs. While many such attributes are commonly sought for all school personnel, some may assume added importance in Indian education. Unfortunately, not enough is known about what is important for school personnel for Indians!

A basic point: People with fuzzy motivation and limited preparation should not just drift into working with Indians. Talking with the staff

of an Indian school can reveal case after case wherein employment as a staff member was due to a combination of circumstances rather than choice. We should minimize the number of persons who are teaching Indians because of non-educational factors such as a husband's assignment or ease of transfer within the Civil Service system. Developing characteristics needed for working with Indians should not be left to chance or left to on-the-job learning.

Hopkins Smith previously outlined several criteria for selection of teachers of Indians. First, there are the personal characteristics such as patience, genuineness of feelings, sympathy, and understanding. The Indian child has a particular need for "humanness" in the teacher to help him gain confidence in overcoming multiple barriers of culture, economic disadvantagement, and relative isolation of many homes and villages. Second, time commitment and availability are important. Many school personnel should live in or near Indian neighborhoods so that they can participate in ceremonies and efforts to improve the quality of living--so that they can provide leadership and assistance. The teacher who commutes 50 miles is more likely to leave as quickly as possible after school and is unlikely to drive back for special occasions. He is likely to have difficulty in developing those person-to-person relationships which are needed to minimize Indian suspicion and fear of outsiders.

Housing is a major problem for teachers of Indians. The problem is accentuated by the relative isolation of many Indian communities--removed from many amenities to which teachers are accustomed and lacking in educational, recreational, and other resources which are common in most of America.

Preservice and inservice preparation programs for Indians should not be additions to, or patchwork of, existing programs but should be tailored to desirable educational objectives and programs for Indian children and youth. Prior to teaching Indians, school personnel should demonstrate their competencies for bringing about specified behaviors.

Lyal Holder has provided a conceptualization of what he thinks is effective for training teachers of Indians; it is important to emphasize again that his points--though also applicable to preparing school personnel in general--should be applied in the context of Indian education.

Holder's goal for a preparation program includes:

1. A set of integrated experiences, with relationships of all parts made explicit, to produce prescribed attitudes, knowledge, and skills which are essential in creating an Indian--not a pale imitation of a white man.

2. A design to create effectiveness in three tasks: (a) creating person-to-person relationships focused on students' self-concepts, (b) developing an instructional design, and (c) learning interaction skills.

3. A series of learning-by-experience activities, especially for those with little understanding of the Indian people.

4. Knowledge and experiences which lead to mastery of the teacher's role in the context of Indian education.

5. Knowledge and experiences which will create capabilities to assess continuously progress and problems in promoting success and failures of the child or youth learner--and capabilities to make necessary changes. (The non-Indian certainly needs much assistance in monitoring Indian behavioral responses.)

6. A system for screening out those persons (who may appear strong in the selective recruitment and retention processes) who do not meet the test for promoting specified behavioral changes. (This screening-out process should be continued on a lifetime basis, with specified behavioral changes developed for school personnel in relation to specific assignments and objectives.)

Among Willard Bass' recommendations (in Part 4 of this monograph) are several to promote desirable preparation programs for teachers of Indians. Relative to research, he suggests a study to identify and evaluate strategies for modifying teacher behaviors (e.g., microteaching, role-playing, and sensitivity sessions) and to determine strategies for introducing change in Indian education. Programmatically, he recommends efforts to bring teachers into contact with children, youth, and parents outside the school setting; programs for those who want to make careers of teaching Indians; and development of mediated materials to help non-Indians relate to Indian people.

Bass demonstrates a strong concern about attitudes teachers hold toward the Indian culture and suggests several areas of needed research: (1) consequences of living in teacher enclaves apart from Indians, (2) attitudes of teachers of Indians who live as a distinct minority in urban areas, (3) effects of orientation programs for teachers of Indians, (4) attitudes of career histories of teachers recruited by

the Bureau of Indian Affairs or other agencies, and (5) training and attitudes of administrators enrolling Indian students. Bass recommends (1) that intensive workshops be developed to teach non-Indian teachers Indian culture, both traditional and contemporary, and (2) that handbooks be developed to help teachers understand the local Indian community.

Much more research should be conducted by Indians. It is important to question the validity of much past and present research and experimentation (which serve as bases for many of the practices in schools for Indians). Research and experimentation conducted in non-Indian settings--and such activities carried on among Indians without Indian expertise and understanding--should be studied carefully to determine which is valid and which should be replicated in Indian settings.

Research instruments, processes, and interpretation should be examined by Indians to determine validity relative to improving educational opportunities for Indian people.

George Gill, an Indian educator, proposes going to the Indians themselves to determine the kind of education which is meaningful. He also proposes finding out first-hand problems in teaching Indians.[2] Eliminating preconceived ideas and open-mindedly seeking valid data would comprise a major step forward. Gene Sekaquaptewa, an Indian educator on the staff of Arizona State University, believes that false interpretation of existing research, conducted from the non-Indian standpoint, is destructive. He would have much inaccurate research "undone and redone."[3]

CONCLUSIONS AND RECOMMENDATIONS

It is apparent, from reading about and talking with Indians and Anglos, that there is need for significant changes. Many problems have been inherited from the past. There certainly is residual racism, in which Indians are viewed as inferior. There is a certain amount of organizational inertia. There is some genuine confusion as to what

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[2] Berdin and Reagan, Ibid., p. 13.

[3] Ibid., p. 16.

should be done and how to do it; the problems indeed are complex and varied. Granted the multiplicity of reasons for the present state of affairs, the American people can no longer rationalize delays in creating educational opportunities for the Indian people. Certain actions are imperative:

1. Our Indian-validated or screened data and idea base should be improved: (a) Existing research should be validated. (b) Research should be undertaken to fill gaps and validate or reject questionable research. (c) Research data and experimental studies should be incorporated continuously into the national information system for education, the Educational Resources Information Center (ERIC), and used by all working to improve Indian education.

2. A series of high-level conferences should delineate objectives, strategies, means, and assessment processes for Indian education. Indian participants should either predominate or have major roles, lest we receive nothing significant beyond more reports to add to stacks of existing reports! Recommendations should be widely disseminated and studied to determine both short-term and long-range activities needed on local, state, and national levels. A calendar for implementation should be developed for agencies and organizations.

3. Steps should be taken to make Indian goals and strategies accepted and respected in councils where decisions are made--by Indians and others--in school boards; in state legislatures; in the Congress; and in the many agencies, organizations, and enterprises responsible for improving life conditions of Indians.

4. Varied and extensive experimentation should be undertaken to improve educational and other kinds of opportunities for Indians of all ages. Primarily, these experiments should be conducted by Indians themselves. Research and development centers and regional educational laboratories (both funded under the U. S. Office of Education), collegiate-based Indian centers, and state and local education agencies should provide supporting capabilities and add national and majority culture perspectives without weakening the proposals of Indians.

5. The nation should purge its conscience; its educational system and instructional materials; its mass media; its jokes; its social, economic, and political system--in short, its totality--of attitudes and practices which limit opportunities for attaining the good life by Indians or which degrade them. Positively, the nation should learn about the history, the values, and the contributions which the Indian people have made--and must increasingly be helped to make--to the richness of the total American culture.

Education is a major means in national efforts to erase the blemish of past policies in dealing with America's first citizens. Education is a major means of providing Indians with pride, a sense of personal worth, self-sufficiency, and effective citizenship. The Indian has a rich and powerful heritage which has survived every imaginable adversity. This heritage has much to offer to both the Indian himself and to people of other races and cultures.

Educational change in a very real sense is preceded by change in school personnel preparation and professional practices. After all, change that makes a difference requires more than good facilities, equipment, and materials. Granted the importance of these, we claim that the humane and competent teacher--with a full complement of supporting personnel--is the key to real change. Too, major changes in attitude, support, and understanding of school personnel by the general public are important in efforts to recruit the best people possible into education, encourage and enable them to stay in education, and stimulate them to devote themselves to a life of growth and service.

All this and more are needed to create the kind of education necessary for all Americans; the Indian with his long history of neglect and deprivation requires an especially full measure of good education. A national awakening is urgently required to keep the faith with Indian citizens. Only this can help the nation attain its dreams stated so eloquently on the Statue of Liberty for future citizens arriving from Europe. Now it is time to put the Grand Lady on a pedestal so that her torch and message may be seen clearly by those who preceded her to America!

Part 4

EXCERPTS FROM MAJOR RESEARCH STUDIES

RECOMMENDATIONS FOR RESEARCH AND DEVELOPMENT*

Willard Bass

I have listed here 20 selected problems which affect Indian education, along with the research and/or development needed in each area.

SCHOOL BOARDS AND LOCAL COMMUNITY CONTROL

Recommendations for Research

1. A study of the different types of boards, including their legal status and their election or appointment procedures, for Federal, public, and private schools enrolling American Indian students.

2. A study of the characteristics of Indian school board members and the way in which these variables relate to participation and effectiveness as board members.

3. A study of how parents, tribal officials, and staff members regard the authority and participation of their school board.

4. Given the nature of Indian communities and the nature of the tasks of Indian education, a study to determine what are desirable models for control (including school boards) of school systems. (Particular attention should be given to parents, tribal officials, and staff.)

Recommendations for Development

1. Projects to promote Indian involvement and election to school boards.

2. Projects to train Indian leaders in alternative ways of influencing non-Indian board members, administrators, and teachers when Indian representation on the school board is nonexistent or inadequate.

3. Institutes to inform Indian parents better about the objectives, methods, and operation of schools and to educate the parents in ways of reaching and influencing non-Indian administrators and teachers.

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*This report is taken from the "Research and Development Needs and Priorities for Education of American Indians." It was presented at the American Indian Research Conference held at Tempe, Arizona, November 6-7, 1970.

FEDERAL PROGRAMS AND THEIR CONSEQUENCES
FOR EDUCATION OF AMERICAN INDIANS

Recommendations for Research

1. A comprehensive study of Federal funding for education of American Indians under Public Laws 874, 815, and Johnson O'Malley.

2. A study of allocation and use for Indians of funds from Title I and Title II of the Elementary and Secondary Education Act of 1965, Public Law 89-10.

3. A study of allocation and use for Indian students of Federal funds under Title VII of the Bilingual Education Act, Public Law 90-247, and Title VIII (Dropout Prevention) of the Elementary and Secondary Education Act of 1965, Public Law 89-10.

INDIAN EDUCATION AND RESERVATION ECONOMIC DEVELOPMENT

Recommendations for Research

1. A study to analyze successful occupational and social adaptations of tribal groups.

2. A study to determine the ideals of success and the ideologies of economic development that have been and are being preached to Indian people, and the impacts of same.

EDUCATION OF URBAN, UNENROLLED, AND MOBILE INDIANS

Recommendations for Research

1. A study of Federal funding for education of Indian pupils in urban public schools.

2. A study of the adjustment problems of urban, relocated, and mobile Indian students.

3. An assessment of BIA, tribal, and other post-high-school educational and related assistance programs for Indians, with a critical evaluation of their adequacy, particularly for urban and unenrolled students.

Recommendations for Development

1. Projects to locate and provide remedial education for urban, unenrolled, and mobile Indian pupils and adults.

PROS AND CONS OF INDIVIDUALIZED PROGRAMMED INSTRUCTION FOR INDIAN STUDENTS

Recommendation for Research

1. Studies of the effectiveness of individualized programmed instruction for Indian students--using such independent variables as sex, subject matter, and grade level, and such dependent variables as achievement, self-confidence, initiative, and peer relationships.

Recommendations for Development

1. Projects to develop, select, and field test materials for use in individualized programmed instruction for Indian pupils.

2. Workshops to train teachers and instructional aides in the techniques of individualizing instruction.

RESEARCH AND EVALUATION OF BILINGUAL EDUCATION PROGRAMS

Recommendations for Research

1. An ongoing language census to assess the status of various tribal languages.

2. A study of the attitudes of Indian communities toward language competencies and bilingual education programs.

3. A series of studies of the comparative effects of various patterns of bilingual education.

4. Background studies of belief systems, language use and function, language acquisition, and learning styles.

5. Studies of the problems of developing curriculum in Indian languages and of teacher selection and training.

Recommendations for Development

1. Programs for training teachers and others in the preparation and use of bilingual curriculum materials.

2. Programs to train teachers in the use of Indian language informants as aides in bilingual instruction.

TEACHING ENGLISH AS A SECOND LANGUAGE

Recommendations for Research

1. A comparative study of the effectiveness of the traditional audiolingual, or "habit formation," method of teaching English

as a second language to Indian students, and a method based upon the more modern competence-performance or "rules system comprehension" theory of language acquisition.

2. A study of the validity of the principle of teaching a unit for mastery before moving on to the next unit versus the principle of the spiral curriculum in teaching English as a second language.

3. A study of the effectiveness of employing various linguistic sequences in teaching English as a second language.

4. A study of the influence of semantic content of materials for teaching English as a second language.

5. Studies of the effectiveness of various innovative devices for motivating Indian children to learn English, such as reward systems within a school or competitive contests and cooperative projects between schools enrolling different linguistic groups.

Recommendation for Development

1. Preparation of materials for teaching English as a second language based upon findings of the above-mentioned research.

DEVELOPMENT OF COMMUNICATIVE COMPETENCY

Recommendations for Research

1. Research into the nature of communicative competence in various groups.

2. Studies of cross-cultural communication. (The methodological recommendation is that Indian scholars and interdisciplinary teams conduct the research.)

Recommendation for Development

1. Programs to train teachers in special methods of improving communicative competency. (Here consideration may be given to creating special clinics resembling speech clinics, but with broader emphases.)

TEACHING THE ROLE OF THE INDIAN IN AMERICAN HISTORY AND UPDATING PRESENT CURRICULA

Recommendation for Research

1. An ongoing evaluation of the accuracy and adequacy of materials pertaining to Indians in textbooks and reference books in use, or being produced for use, in the nation's schools, by a recognized permanent national committee of Indian scholars.

(Findings of the committee should be widely disseminated. The committee should work closely with textbook authors and publishers.)

Recommendations for Development

1. Preparation of instructional materials for general use that accurately teach the role of the American Indian in national history.

2. Preparation of instructional materials for local use that accurately teach the role of the American Indian in local history.

3. The development of such college courses as The American Indian and Early European Contact, The American Indian in American History, The American Indian in American Life (influence, contributions, religions, lifeways, etc.), The Philosophy and Religions of the American Indians, The Literary Heritage of the American Indian, Indian Psychology and Medical Practices and Relationship to the Modern Medical World.

PEER SOCIETIES OF INDIAN CHILDREN AND THEIR RELATIONSHIP WITH EDUCATIONAL PROBLEMS

Recommendations for Research

1. A study of the nature of peer social life of Indian boarding school students.

2. Studies of the social adaptation of Indian students from rural (or reservation) backgrounds when they enter as individuals or small clusters into an ethnically integrated school such as a consolidated school in a small city or a typical urban school.

3. Studies of the performance, the social adaptation, and the desirable peer society for the Indian student in college who derives from a rural segregated background.

4. Studies of peer societies and the Indian in corrective institutions. (Methodological recommendations are that the basic approach be community-study-type research, including participant observation; that each project consist of a number of subprojects, each involving one or two doctoral students, possibly Indians, under the supervision of a principal investigator; and that the focus in urban areas be upon tribal residential groupings rather than the urban school system.

Recommendation for Development

1. Workshops to train teachers in methods of using/overcoming the influence of Indian peer groups in the school setting.

DIFFERENTIAL EDUCATIONAL ACHIEVEMENT AMONG CONTEMPORARY AMERICAN INDIAN CULTURES

Recommendations for Research

1. A feasibility study for a national center to accumulate, analyze, and disseminate comparable current statistical and other data on Indian education.

2. A study to develop a holistic model of factors influencing Indian educational success, including variables such as the teacher, curriculum, economic level, language proficiency, size and type of family, religious behavior and attitudes, parental employment, parental education, parental goals for children, student-peer group relations, student self-concept, student attitudes toward formal education, and other similar factors known to influence formal educational achievement.

3. Comparative ethnohistorical studies of the factors contributing to relatively high and low educational achievement among groups of American Indians.

PRINCIPLES OF LEARNING APPLIED TO INDIAN EDUCATION

Recommendations for Research

1. A study to determine what rewards (reinforcers) are most effective for Indian pupils. (The research paradigm should include the variables of sequence, amount, age, sex, grade, tribe, and types of behaviors [psychomotor, social, cognate, or affect].)

2. A study of the kinds of, and degree to which, rewards are being currently employed.

3. Based upon the results of 2 (above), evaluative research to test the effectiveness of efforts made to modify teacher behaviors.

4. Ecological analyses to determine the effects upon pupil behaviors of school learning environments and to recommend changes.

5. Based upon 4 (above), studies to determine the effects of changes in the ecosystem upon subsequent pupil behaviors.

6. Studies to determine the extent and degree to which certain key concepts are possessed by Indian pupils. (Independent variables should include age, sex, tribe, learning ability, and category of concept.)

7. Studies to determine the kinds and levels of concepts required by different curricular formulations and the degree to which these requirements are attainable.

HEALTH FACTORS INFLUENCING EDUCATION
FOR AMERICAN INDIANS

Recommendations for Research

1. Longitudinal studies of health records and learning problems of Indian students, with particular attention to malnutrition and sensory deficiencies.

2. Studies of alcohol and drug use and related problems of Indian education, with particular attention to relevant social and cultural variables.

3. A comparative study of suicide among Indian students of various tribal groups.

Recommendation for Development

1. Projects to provide better nutrition for Indian students in school lunches, and other meals, with similar school projects for general health.

EVALUATION OF VOCATIONAL PROGRAMS FOR
AMERICAN INDIANS

Recommendations for Research

1. An assessment of vocational education programs for Indians, to include teacher preparation and recruitment, curriculum, school organization, and the role of communities.

2. A study of on-the-job behavior of Indian employees, including job turnover, along with an analysis of differential values of employees and employers.

TEACHERS OF AMERICAN INDIAN CHILDREN: ATTITUDES
TOWARD THEIR OWN AND OTHER CULTURES

Recommendations for Research

1. A study of the teacher subculture where teachers of Indian pupils live in a distinct enclave, with emphasis upon characteristic attitudes toward Indians generally and pupils particularly and the daily experiences and interactions which maintain and strengthen these attitudes.

2. A study of the social situations of teachers of Indian pupils in an integrated school in a small town or city, with emphasis upon attitudes of teachers and their social interaction in the community.

3. A study of the attitudes of the supervisory force of penal institutions toward Indian inmates, toward Indian society and culture, and toward American society and its cultures.

4. A study of the attitudes of teachers toward Indian pupils in urban situations where Indian pupils are a small minority. (Suggested methodology includes schoolroom observation, interviews with teachers and administrators, and interviews with parents.)

5. An appraisal of programs of orientation for teachers of Indian pupils. (Suggested methodology includes surveying relevant literature, interviewing teachers, and comparing teacher competencies with orientation program experiences.)

6. A study of the life and career histories of teachers recruited by the BIA and similar agencies educating Indian students.

7. A study of the effectiveness of Indian teachers of Indian pupils.

8. A study of the training and attitudes of administrators of schools enrolling Indian students.

Recommendations for Development

1. Lengthy workshops to teach non-Indian teachers about traditional and contemporary Indian culture (most workshops of this type for teachers are too superficial).

2. Development of handbooks, for teachers of Indian pupils, which provide information about the local Indian community.

VOCATIONAL AND SCHOOL COUNSELING OF INDIAN STUDENTS

Recommendations for Research

1. A study of the nature of current formal and informal counseling for Indian students.

2. A study of whether counseling must take a different form for the Indian student.

3. A study of the relationship between self-esteem and vocational and educational aspirations.

4. A study of the factors affecting vocational decision-making, the self-concept, and overall goals of Indian students.

5. A study of the impact of current occupational and career materials upon Indian students.

6. A study of the extent that family and tribal interests affect career decisions of Indians.

7. A study of the occupational difficulties Indians suffer as a result of the social roles they play and the types of self-concepts they thereby develop.

Recommendation for Development

1. Programs to train special counselors for Indians at all levels in vocational and general counseling.

DESIRABLE (INNOVATIVE) TRAINING PROGRAMS FOR TEACHERS OF INDIANS

Recommendations for Research

1. A study to identify and evaluate strategies that have been employed in attempting to modify teacher behaviors, such as microteaching, role-playing, sensitivity sessions, interaction analysis, media presentations, and contingency management.

2. A study, taking into consideration the power structure surrounding Indian education, to determine effective strategies for introducing innovation in Indian education.

Recommendations for Development

1. Programs to bring about more extensive involvement of non-Indian teachers with Indian students and their parents outside of school.

2. Development of degree programs in Indian education for those seeking career preparation in this area.

3. Development and use of films for instructing educators in how to relate to Indian people and their children, and in showing the rewards which can be gained personally from improved relationships.

IMPACT OF TRANSFER OF PUPILS FROM BIA SCHOOLS TO PUBLIC SCHOOLS

Recommendation for Research

1. Historical and comparative studies of Indian students' transition from BIA (or other) schools to public schools, with

particular emphasis on desirable strategies for transfer.

Recommendation for Development

1. A program for preparing communities, pupils, and teachers to reduce disruption and trauma when students are transferred from BIA to public schools.

HIGHER EDUCATION FOR INDIANS

Recommendations for Research

1. A study of sources and adequacy of financial aid for higher education for American Indians.

2. A study of enrollment and retention of Indian students in various colleges, with analyses of successful and unsuccessful colleges, and including assessment of effective programs in terms of such elements as counseling services, recruitment strategies, admittance criteria, tutoring programs, Indian studies, and financial aid.

3. A study of sources and strength of motivation, breadth of knowledge about vocations, realism of educational and vocational goals, and adequacy of academic preparation of Indian students upon first entering college.

Recommendations for Development

1. College prep programs for potentially capable Indian high school graduates not yet ready for college.

2. Expansion of summer programs--such as intern programs, Upward Bound, and other activity programs--that will challenge creative abilities, develop talents, and broaden the base of experience and knowledge of Indian students.

BIA BOARDING SCHOOLS AND BORDER-TOWN DORMITORIES

Recommendations for Research

1. A study of the differing effects of boarding schools upon Indian students of various ages.

2. A study of the eligibility criteria and selection patterns for Indian boarding school and Bordertown dormitory students.

3. An evaluation of the Bordertown Dormitory Program for Navajo students.

4. A study of the attitudes of Indian parents toward boarding schools.

THE EDUCATION OF INDIAN CHILDREN AND YOUTH: SELECTED EXCERPTS*

Robert J. Havighurst

GOALS OF INDIAN EDUCATION

The goals of American Indian education are generally agreed upon by all parties, when they are stated broadly. Essentially, the goals are to enlarge the area of choice of Indian people and to help them maintain their dignity.

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It is generally agreed that Indian people should have increasing influence and responsibility for their education. President Nixon, in his July, 1970 message on Indian Affairs proposed that Indians be encouraged to set up their own school boards and take over control of their education. He said, "We must assure the Indian that he can assume control of his own life without being separated involuntarily from the tribal group. And we must make it clear that Indians can become independent of federal control without being cut off from federal concern and federal support."

Assuming greater control over their educational systems means more power to make decisions in the local Indian community, and also more Indians active in the administrative and the teaching staff of the schools attended by Indian children and youth. (Page 3.)

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The goals of Indian education need to be interpreted in relation to the pervasive Indian need to live in two cultures. An Apache member of the school board of a public school district in the Apache reservation said, during a conference of Apache citizens: "All of us have limitations when it comes to functioning effectively and efficiently in this world. I am aware of my limitations and I'm sure some of you are too. An imaginary line seems to extend across our path. The space all the way to the imaginary line represents the Indian lifeways; the space beyond the line represents that of the non-Indian society. It seems like some of us can only go as far as the line, for we have not learned the white ways of life. If we encourage our children to do their best and to be persistent in their endeavor to receive an education, I'm sure they will make the breakthrough--which is good. Because of education they should be able to function on the other side of the imaginary line. The way the white man operates, whenever a job opening

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*These excerpts are taken from The Education of Indian Children and Youth; Summary Report and Recommendations. National Study of American Indian Education, Series IV, No. 6. Chicago: University of Chicago, Dec. 1970 (USOE OEG-0-8-080147-2805). Used by permission of Dr. Havighurst. (All parts of the National Study of American Indian Education have been or will be announced in ERIC's Research in Education.)

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occurs, all the people interested are given the chance to submit their applications. Or, they may express their interest personally or else have credentials that will speak for themselves. Our ultimate goal should be to educate our children so that their qualifications for any open position will be on equal par with, if not better than, the non-Indians. This is the goal we should strive for." (Whiteriver Education Conference, April 12, 1969)

The school program should be developed with curriculum, atmosphere, and behavior of teachers and students aimed primarily at maintaining respect for Indian culture and the dignity of Indian peoples while maximizing the capability of students to move comfortably between two social orders, the larger community and the Indian, through teaching skill and competence in the non-Indian culture and economy.

Positive Trends. In support of these goals, we find the following trends which are favorable and promising of improvement in the educational situation for Indian youth.

1. Toward a stronger Indian voice in the education of Indians. This is taking place on the local community level through:
   a. More Indians elected to school boards of public school districts.
   b. Increased activity of tribal education committees in relation to BIA schools and public schools.
   c. Experimental contracts between BIA and Indian organizations for the operation of schools (e.g., Rough Rock).
   d. Parent organizations in local communities.
2. Toward more Indian students graduating from high school and more entering college. There has been an enormous increase in these numbers since 1960.
3. Toward increased numbers of Indian teachers and school administrators. This trend will increase as more Indians go to college, and as the policy of appointing Indians to administrative posts takes effect.
4. Toward a fuller and more accurate portrayal of local and general Indian history. Many schools are developing this kind of teaching material and are adding high school courses in history with emphasis on the Indian story. Also, the quality of the textbooks is improving.

To assist these trends and to take full advantage of them is the task of educators today. The realistic optimism of this report should be tempered with a sober realization of the difficulty for Indian youth and their parents of living with competence in two cultures, and the complexity of the educators' task in making the school serve Indians more effectively. (Pages 4-6.)

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Useful Indices of Mental Health of Indian Youth. There are some useful ways of estimating the mental health status of Indian youth, which depends on self-reports by the persons we are studying, and may be supported or

denied through observations by people who have experience in studying young people and who have some training in the field of mental health. Through self-report inventories and questionnaires answered by 2,000 Indian youth in 30 different communities, we attempted to measure "self-esteem" as well as attitudes toward school, teachers, the Indian way of life, and the white man's way of life. We had comparable data for youth aged 10 to 20 in the general American population.

On our measures of self-esteem we find that the Indian youth score at about the same level as non-Indian youth of similar socio-economic status.[1] There are some small but interesting differences among the various tribal groups that we studied, and the urban Indians fall slightly below the rural and reservation groups.

On our measures of attitudes toward school, teachers, the white man's way of life, and the Indian way of life, we find that Indian youth show very little evidence of severe alienation, by which we mean feelings that: one does not "belong" or "fit in" with the society around him; one is powerless to influence the future events in his life; one does not have standards for judging right and wrong, good or bad; and one feels that he is not doing what he really wants to do, in school, work, or community. Considering the fact that many Indians are poor, and lack educational and technical skills, it might be supposed they would show signs of alienation.

The striking fact is that, with a few exceptions, the groups of Indian youth we studied expressed rather favorable attitudes toward school, toward their teachers, toward the white man's way of life. They were slightly more favorable toward the "Indian way of life," which may be a sign of pride or at least satisfaction with being Indian.[2]

On one of our instruments, the Indian boys and girls were asked to rate "my future" on a scale ranging from positive or optimistic to negative or pessimistic. Their average ratings were very positive or optimistic. (Page 12.)

Conclusions. Our conclusion is that the great majority of Indian young people in the communities we studied are fairly well adjusted persons. They think well of themselves, and they have about the same attitudes toward school and toward their teachers that non-Indian students in the same kinds of communities have. They do not do as well in achievement tests in the school subjects as do the average white students, but this is due more to the socioeconomic position of their families than to some possible personality disturbance. (Page 13.)

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[1]Philip H. Dreyer and Robert J. Havighurst, The Self-Esteem of American Indian Youth; The Personal-Social Adjustment of American Indian Youth. National Study of American Indian Education. Series III, No. 8. Final Report. Chicago: University of Chicago, Dec. 1970 (USOE OEG-0-8-080147-2805).

[2]Philip H. Dreyer, The Relation of Self-Esteem to Personal-Social Adjustment Among American Indian Students; The Personal-Social Adjustment of American Indian Youth. National Study of American Indian Education. Series III, No. 10. Final Report. Chicago: University of Chicago, Sept. 1970 (USOE OEG-0-8-080147-2805).

How Indian Education is Perceived

The great majority of the funds for this research, and the bulk of the time of researchers and of analysts of research data, have gone into interviews--lengthy, open-ended interviews with hundreds of people. There were four categories of people interviewed: 735 parents, 2,422 students, 468 teachers, and 190 community leaders. (Page 14.)

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The perceptions which we have to report are generally undramatic, and probably no different from the perceptions that parents and students in rural white communities have of their schools. In other words, most Indian parents and students accept their schools as adequate. The majority have some criticisms or suggestions, but only ten to twenty percent of our respondents indicated general and serious dissatisfaction with the schools. (Page 16.)

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Parents. When asked, "How well does the school meet the needs of your child?" 50 percent of the parents gave mildly favorable comments, 29 percent were definitely favorable, and 18 percent were unfavorable. The question was asked several times in different ways during the interview, and the parents' comments were put together to reach a judgment on how favorable or unfavorable the parent was. Half of the parents said something like: The school is doing a fairly good job with my child, but there is definitely room for improvement. The attitude of many parents could be summed up as "If my child is doing OK in school (getting passing grades), the school is OK." Twenty-nine percent of the parents were decidedly more favorable than this, and 18 percent said that the school was doing poorly for their children.

When asked their opinion of the teacher's performance (e.g., "How well is the teacher doing?") 38 percent of the parents were slightly positive, and 49 percent were definitely favorable, with such comments as: "She's good." "A good teacher is stern, but she has a way about her that kids like. They don't think she is being mean. She does special things for them." "He's doing fine." Thirteen percent of the parents were definitely negative about the teacher. For example, "Our children say their teachers don't teach enough." "I think she is all right, but she neglects G, because he does not know how to get along with adults."

While this range of attitudes toward the school and the teacher was fairly common over all the schools, the parents of some communities were definitely more favorable than the parents in certain other communities. In general, the less favorable parents had children in school where the majority were non-Indians, and they were likely to have children in high school. (Page 17.)

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Local Community Leaders. Local community leaders are somewhat more critical of the schools than the average parent is. This is probably due to their broader perspective on the local community and on the relation of

local Indian life to life outside. Forty-five percent of the respondents were more negative than positive in their over-all evaluation of the school program for Indian students. This evaluation was a summation of attitudes about the curriculum, staff, administration, and general atmosphere of the school. Thirty-two percent were slightly positive, and 23 percent were definitely positive.

Principal problems of the school, as perceived by the local community leaders, were: parental apathy, lack of motivation by pupils, irregular attendance by pupils, poor home life, and lack of clarity and decision concerning the educational goals of the school. There was also some mention of negative attitudes of teachers and administrators toward Indian students, but this was not seen as a predominant problem.

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Teachers. The great majority of the teachers who were studied (434 out of 634) were teaching in rural or small town public schools in which Indian pupils predominate. Hence it is their perceptions of Indian education which predominate in these paragraphs. Teachers were asked to respond anonymously to a question about their attitude toward their present job. Their average rating was between "favorable" and "very favorable." This was definitely more favorable than the rating given in 1964 by Chicago public school teachers of their jobs when answering the same question.

Teachers were asked to rate their own schools with respect to the "climate and structure" of the school. That is, to what extent was the school operating on a rigid, authoritarian program dominated by the principal. Their answers, which were not seen by the principal, indicated that they saw the schools as having slightly more than average flexibility, in which routine duties were not allowed to interfere with good teaching, and the teachers had a good deal of autonomy in the planning and organizing of their work.

Based on the interviews, a rating was given for a teacher's degree of understanding of and sympathy with the students and parents. In general, the teachers were rated at the mid-point of a 5-point rating scale, which indicates that they have sympathy and understanding for specific problems and aspects of their students' lives, but their comprehension of the total situation of the Indian community is restricted. Their perception of the Indian student in general is open-minded, with an effort made to understand. Most of them like their Indian students, and many of them say they prefer to teach Indian children over other teaching situations. (Pages 19-20.)

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Quality of Teachers and Administrators

We interviewed a sample of over 400 teachers and secured questionnaires from 634, who taught in 55 schools in 30 communities. We found this group to be about average in their college preparation for teaching. As a group, they had definitely favorable attitudes toward their job.

When asked how they felt about teaching Indian children, 64 percent said they liked Indian students and enjoyed teaching them. Another 33 percent were neutral, feeling that they would just as soon teach Indian children as other children. Finally, 3 percent were negative, saying they would prefer to teach non-Indians.

Approximately 11 percent of the teachers in our sample were Indian. We expect that this proportion will increase, as more Indian students graduate from college.

As a group, the teachers in our sample had definitely favorable attitudes toward Indian children and their families. Sixty-three percent marked as "false" the statement: "No matter what we do in school, the culture of Indian children impedes their learning." With respect to the statement: "Teachers of Indian children do not really know how to communicate with their pupils," 54 percent disagreed, 16 percent were uncertain, and 30 percent agreed. Thus there is some recognition of the complexity of the task. A problem appears in their responses to the statement: "In the classroom Indian children are shy and lack confidence." Fifty-two percent of non-Indian teachers agreed, and 20 percent disagreed. But Indian teachers saw this differently, 21 percent agreeing and 54 percent disagreeing. The vast majority agreed to the statement: "There should be courses in the curriculum which teach the local Indian history and culture." (Page 28.)

As everyone knows, there is a difference between what we say we believe and our actual behavior, and it may be that the teachers of Indian children are more "enlightened" in their verbal attitudes than in their actual classroom and community behavior. However, the questionnaires were confidential, and were not seen by local school administrators or by local people.

The administrators of schools with Indian pupils appear to be an average group of men and women educators, pretty much like the school principals in the small cities and rural areas of the country. The principals of BIA schools have had a good deal of experience with Indian students, of course, and the principals of public schools have generally had very little experience with Indians. (Page 29.)

RECOMMENDATIONS

Indian Influence on Education

Throughout the recommendations which follow will be seen the theme of Indian authority and responsibility for the education of Indian children and youth. The time has come to make this a major goal in the policies and practices of the federal government, and of the state governments. Indian parents and leaders of Indian communities want this for their own communities and their own tribes. Our research shows that they generally desire authority, power, and participation in decision-making.

This cannot be a rapid process. Most Indians are caught in the predicament of rural poverty with lack of modern economic skills, on the one hand, or in the urban poverty predicament on the other hand. However, modern technology, particularly transportation and communication, has reduced their geographic isolation, and given them more acquaintance with schools and other institutions of the surrounding society.

Indian people are gaining experience with education and are becoming able to use it and to direct it toward their own goals. How far and how fast they go should be decided by them. (Page 30.)

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Curriculum

With occasional, notable exceptions, curriculum for Indian children in BIA and the public schools at present parallels the curriculum provided others in the public schools of America. This is due to the influence of accrediting agencies, state guidelines, availability of texts, the influence of teacher education institutions, and to the prevailing educational trends of the day.

Often, however, this curriculum appears to reject, attempts to eliminate, or simply ignores the Indian heritage of the child. A successful education need not be incompatible with the retention of Indian identity, pride, and self-respect. There are special needs among Indian youth populations that the ordinary school curriculum is insufficient to meet. Recognition of these needs and programs to meet them are essential.

Language Instruction. One of the areas requiring attention is that of language instruction. The NSAIE has found that Indian pupils accept the need to learn English, regarding skills in English as more important than knowledge of their native language. There are also strong positive attitudes toward the tribal languages and many parents and pupils support learning it. In relation to language and language instruction it is recommended that special language and reading programs be developed and used, appropriate to particular Indian communities. In areas where the native language is generally spoken at home, there should be a bi-lingual program in grades K-3 with teachers who are bi-lingual, or skilled in teaching English to speakers of other languages and with teacher aides who are familiar with the local language. Bi-lingual education programs, i.e., with instruction in both the native language and English, through grades K-12 should also be supported on an experimental basis in localities where sufficient interest and resources are available for such experiments.

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Indian History and Culture. The NSAIE found that there was a widespread desire for the inclusion of Indian history and culture in the school curriculum. Two thirds of 1300 pupils expressed a wish for this in their interviews. While 86 percent of the parents interviewed were generally approving of the school curriculum, there was a widely held belief that the schools generally ignored the Indian heritage and the most common suggestion they made for improvement was to teach something about the tribal history or culture. The sentiment among teachers and school administrators was also heavily supportive of this.

It is therefore recommended that where there is a concentration of Indian children from one area or tribe, units on tribal and regional Indian history be included in the social studies at the middle grades and high school levels. In all Indian schools at the secondary level, where there is a broad mixture of Indian pupils, courses in anthropology and/or Indian history and culture should be offered.

In every Indian school there should also be attention to the contemporary economic, social and political issues of relevance to the Indian community. Where there is a tribal government, study of its system and operation should be included in civic and social studies as should be relationships with state and federal government structures.

The ignoring of Indian history and culture, or the presentation of distorted versions affects not only Indian pupils but others as well. Non-Indians are handicapped by lack of information or distortions which support negative stereotypes and hinder good relations with Indian populations.

Units on Indian history and culture should be taught in all schools at the intermediate and high school levels. These units should include a study of the contemporary social, economic and political issues affecting relations with the Indian populations of the country. Such units should be taught in all schools, regardless of the presence or absence of Indian students.

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Career Development. The NSAIE has observed that there is a broad consensus among parents, students, teachers, and influential persons that the most important function of the school is to prepare the Indian students for employment in the dominant economy. Although schools play a small role in providing employment, they can maximize preparation for careers at all levels--manual worker, technician, business, or professional. Career development programs should include more than the actual instruction in skills of a job. They should give students a chance to explore different types of work, to see the various possibilities in the local area and the neighboring cities, and to become aware of their own personal abilities and interests as these are related to choice of occupation.

It is recommended that the core academic subjects--English, mathematics, science, and social studies in the elementary grades include attention to these factors.

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The Context of Education. Curriculum in the broader sense includes more than the content of course offerings. It may be thought of as including all the services provided children as well as the total social atmosphere of the school. Because of the many factors which influence the learning environment, it is recommended that:

1. The decor of the school building attended by Indian children should include attention to the values of Indian life and arts.
2. Special counseling should be provided Indian pupils with particular attention to their needs for vocational and educational information, scholarship and financial help, and assistance with problems encountered in school. States with substantial numbers of Indian children attending the public school systems should establish an office which will be responsible for collecting and distributing information to counselors with regard to educational, vocational, scholarship and other financial assistance available to Indians.

3. The school should provide advisory services to Indian families to increase communication and understanding between them and the school.
4. In boarding schools, speakers of the native language(s) used by the children should be included in the teaching staff and in the dormitory programs.
5. All schools should be flexible in adapting their programs to the particular needs of the communities they serve. (Pages 34-38.)

Teachers and Administrators

There must be about 20,000 elementary and secondary school teachers who work with more than a few Indian pupils each day. Probably 5,000 of them are in classes with a preponderance of Indian boys and girls. The others teach classes where the proportion of Indian pupils ranges from 5 to 50 percent. The first group, which we may call group A, are located in BIA schools (1,800) and in mission and public schools located on or near reservations. The others (group B) are in public schools located in towns and cities near reservations, and also in the large cities to which Indian families are migrating increasingly.

Special attention should be given to recruiting, selecting and training the teachers and administrators of group A. This is a responsibility of the Bureau of Indian Affairs and of the State Departments of Public Instruction which serve large numbers of Indian pupils through the public schools. There should be a planned program for the recruitment of persons, Indian and non-Indian, who have appropriate personalities and skills for working effectively in Indian schools and communities.

Among the attributes necessary for successful teaching are respect for community, respect for the children and their parents, regard for the positive role of the child's heritage, and willingness to be accountable for one's performance.

In 1968 there were 260 Indian teachers among the 1772 teachers in BIA schools. It is estimated that there may be as many as 2,000 persons of Indian extraction teaching in American public schools. Since the numbers of Indian college students are increasing rapidly, it should be possible to place another thousand Indians as teachers during the next decade, in addition to replacements for those who retire.

Special arrangements should be made to encourage young public school teachers who are doing well with Indian pupils to continue their careers in such schools. At present it is often difficult for young teachers to stay in such schools because the schools are in rural areas, with relatively low salaries, and they cannot increase the salaries they pay rapidly enough to hold the best young people. Often a young teacher is practically required to move to a larger district in order to get a salary increase after his first two or three years.

Probably the State Department of Public Instruction could set up a fund, with federal government support, to pay young teachers either a bonus or a summer salary for participation in a program of in-service training. Perhaps the State Department could create a special salary scale for schools with 50 percent or more Indian enrollment, supported with Johnson-O'Malley funds. The purpose of this fund would be to

encourage able young teachers to seek promotion and salary increases within a group of Indian-serving schools, but not to pay them more than they could obtain by transferring to larger school districts.

Salary scales in BIA schools are better, in these respects, and the BIA teacher should be paid for 11 months of work, including a summer period for preparation and professional study.

In several states, it might be possible for the State Department of Public Instruction to work out an arrangement with one or more of the State Colleges or Universities to recruit teachers for schools with large Indian enrollments, to provide in-service training for them, and possibly to give them some advisory service during the school year, unless the State Department is staffed for that function.

Teacher education should include, in addition to traditional academic skills, education in cultural awareness, and techniques for learning the specific conditions of the community in which one will be working. Although opportunity for educational experience and training away from the community should continue to be provided and encouraged, greater attention should be given to providing continuing in-service education and educational support to teachers while they are at work in the local community.

Systematic programs should be developed for recruiting, selecting, and training paraprofessionals drawn from the community to be employed in the schools. They are valuable as cross-cultural interpreters of behavior to teachers, children, and parents; they represent a way of incorporating Indian adults directly into the educational enterprise; and they provide a means by which Indian adults can become better informed concerning the contemporary education milieu. Procedures to enable paraprofessionals to move into the professional ranks should be established and supported. Education for work with Indian children should be provided all those whose work in schools affects the child: dormitory attendants, paraprofessionals, bus drivers, etc.

For teachers in group B, with small numbers of Indian pupils, there might be created a role of Indian Education Specialist in school systems with 200 or more Indian pupils. Such a person might offer an in-service training program for classroom teachers who have Indian pupils, and might work out cooperative programs between the school system and local Indian centers or other Indian organizations.

The school principal, or the administrator, must take major responsibility for seeking out new teachers and helping to get in-service training for them and for other staff members. As a key person in the school system, this person needs to be selected carefully, and supported fully by whatever help the State Department can provide. (Pages 39-40.)

Boarding Schools

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Our recommendation is that boarding schools for young children of elementary school age be replaced, as far as possible, by day schools which serve nutritious noon meals. There is some evidence that with minor extensions of existing roads and encouragement to put the children in day schools, perhaps half of the present elementary boarding school enrollment on the Navajo reservation could be transferred to day schools.

At the same time, the existing corps of dormitory attendants should be increased by a factor of at least two, so as to keep dormitory aides on duty all day and much of the night, with a ratio of about one aide to 15 children.

For the secondary level boarding schools it appears that the greatest need is for trained counsellors who have time for personal counselling. With the present shortage of counsellors, many who hold this title are forced to act primarily as dormitory supervisors and disciplinarians. (Page 42.)

College and Post High School Education

There has been a rapid increase in the numbers of Indian college students during the decade from 1960 to 1970. Approximately 8,000 Indian students are now in college. This constitutes about 12 percent of the college-age group. At present, about 55 percent of an age group finish high school, 20 percent enter college, 10 percent enter another post high school institution, and 5 percent graduate from college with a four-year degree. These are relatively high proportions, compared with other American social groups with low family incomes.

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A major reason for the relatively large numbers of Indian college students is the availability of scholarship money. Many Indian Tribes maintain scholarship funds from their tribal monies. The Bureau of Indian Affairs in 1969 awarded grants from federal funds for post high school study to 3,500 young people, the average grant being approximately $800.

The rapid increase of Indian college students is partly due to the recruiting efforts of a number of organizations. The United Scholarship Service, Inc., located in Denver, illustrates this effort. The 1969 Annual Report says, "Our staff in Denver and in the field act as the students' advocate in a number of ways: in gaining admission to college, in securing financial aid from the colleges and other sources of aid for which they qualify, in sustaining the student through his educational program after he is in school, and in working with schools and other institutions to ensure proper attention to individual and group educational needs."

This statement of advocacy sums up the recommendations we wish to make, and it sums up the major needs of Indian young people who are about to enter college. The colleges of the country are responding with considerable enthusiasm and creativity to these needs. Perhaps the most promising, at this moment, is the Indian Studies program which has been developed at several universities and seems to be spreading. This consists essentially of a core set of courses on Indian culture, history, and adaptations to the surrounding society, which can be taken either as a complete first year college program, or as a field of instruction for college graduation. (Pages 43-44.)

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Indians in Urban School Systems

Indians have migrated to the cities in relatively large numbers during the 1960s. Their reasons for migration have been similar to the reasons of other low-income families for crowding into the cities since 1950. They wanted employment and better living conditions.

In 1970 there are approximately 280,000 Indians living in urban places, or 38 percent of all Indians. Since a very large percent of this group are young men and women, who are only just beginning to have children, the school-age population of Indian children is relatively small--perhaps about 16,000. In another ten years the present group of young adults will have many children, and the number of school-age children may reach 75,000.

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At present the Indian adolescents appear to have special difficulty adapting to urban conditions. They drop out of school in large numbers after reaching the 8th grade. Many of them become chronically truant at ages 14 and 15, and then are officially dropped from the school rolls when they reach 16.

During this coming ten years we recommend that the federal and state governments devote monies to a special program in all cities with 100 or more Indian children and youth of school age.

This program should deal with two groups. One is the group from 12 to 18 years of age. For these there should be special educational programs, as far as possible staffed by Indian teachers and community aides, which provide the equivalent of a high school course, including special courses in Indian arts and crafts, Indian history and culture, and work experience which leads to employment and income. This program could be concentrated in one or two junior and senior high schools, and could be chosen by Indian students as an alternative to the regular program in their neighborhood school. This kind of program could also be located in Indian Centers, through rental of space by the School Board, and assignment of staff to work at these Centers. (Page 45.)

The other target group should be kindergarten and primary grade children and their mothers. Community aides could visit the mothers and encourage them to come to school and to mothers' club meetings. A special teacher could be employed in every school with as many as 40 pupils in these grades, to assist the regular classroom teachers in their work with Indian pupils and their mothers.

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A program of this sort could be financed through federal appropriations under the Johnson-O'Malley Act. Congress might appropriate funds sufficient to pay $100 per Indian pupil per year to school districts with 100 or more Indian pupils. With the estimated numbers given above, this would mean an appropriation of $1,500,000 for the first year, increasing to $7,000,000 at the close of the decade, plus administrative expenses of approximately ten percent. (Page 46.)

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Finance

Most of the cost of education for Indian children and youth has been paid by the federal government, since the Indian people traditionally have lived on reservations and have not paid property taxes. When public schools took over much of the responsibility of education for Indians, after 1950, the states and local school districts which maintained schools for children of Indian families who were living on tax-exempt land were repaid with federal government funds under Public Laws 815 and 874, for the same reason that the government makes payments in lieu of taxes for education of children of families living on government military and other reservations. This practice will, of course, continue as long as Indian families live on tax-exempt land. These funds should provide approximately the same level of support as is provided by state and local school district funds for non-Indian pupils.

In addition, funds from the federal government under the Johnson-O'Malley Act of 1934 are available for assistance to Indians who are not on reservations. A congressional report stated that the intent of the Act is to "arrange for the handling of certain Indian problems with those States in which the Indian tribal life is largely broken up and in which the Indians are to a considerable extent mixed with the general population." An amendment to the Act in 1936 authorized the BIA to contract for projects with State universities, colleges, schools, and appropriate State or private corporations, agencies, and institutions.

To help meet emergent educational needs of Indian people it is recommended that appropriations under the Johnson-O'Malley Act be increased substantially, from the present level of approximately $12 million. The number of states receiving Johnson-O'Malley funds should be increased beyond the fifteen which in 1969 received more than $20,000 apiece. The following states, in particular, should get funds from this source if they produce useful plans: California, Illinois, Mississippi, North Carolina, Oregon, and Utah. For instance, the funds recommended for assistance to city school systems with growing numbers of Indian pupils could be provided under this law.

At the same time, the administration of funds under the Johnson-O'Malley Act should be improved in two ways. First, there should be more participation by Indians in drawing up the plans that are to be supported. This should take place in the state capitals and the cities where the plans originate, as well as in tribal councils. Second, there should be thorough reports on the actual uses to which Johnson-O'Malley funds are put, and careful evaluation of the results. (Page 47.)

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